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**HISTORY**  
**OF THE**  
**University and Colleges**  
**OF**  
**CAMBRIDGE;**  
**INCLUDING**  
***NOTICES***  
**OF**  
**THE FOUNDERS AND EMINENT MEN.**

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**By G. DYER, A.B.**  
**FORMERLY OF EMMANUEL COLLEGE, CAMBRIDGE.**

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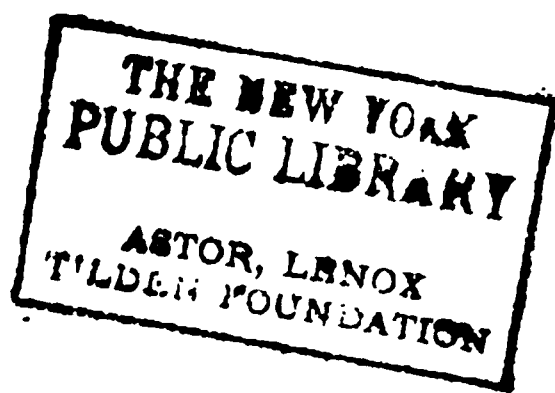
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# HISTORY, &c.

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## HISTORY OF THE COLLEGES.

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### PETER' HOUSE.

**I**N treating of particular colleges, those which take precedence in the order of time, naturally claim priority in our attention: we should begin, then, with Péter House. There are, however, those—this should be just hinted—who speak of St. John's as the oldest *endowed*<sup>a</sup> institution in Cambridge: and, considered as an endowed religious house, St. John's Hospital certainly existed, and on the present site of St. John's College, in what was called the Jewry, before the present literary foundation of St. Peter's: Michael House, also, had statutes before

<sup>a</sup> Both Mr. Baker and Mr. Cole, I think, speak thus.—Mr. B. also observes, that Will. de Kilkenny, Bishop of Ely, gave the priory of Barnewell £.200 to found two divinity lectures, and therefore he calls it the *first endowment for exhibitions*. *MS. Hist. of St. John's*.—Will. de Kilkenny was Hugh de Balsham's predecessor in the bishopric of Ely.

Peter House. But as a literary institution, incorporated by royal charter—the more modern sense of the word college—the most ancient is undoubtedly St. Peter's.

The founder, then, of this college, was Hugh de Balsham, bishop of Ely. Parker<sup>a</sup> dates the foundation 1280, (as does Dr. Caius,) and is followed by Carter, who is corrected by Smyth, with the following additional hints:—

“ The charter of foundation was in 1283, and it was not founded till the year after. Mr. Wharton speaks of this foundation as begun before the founder became bishop; and it was so plainly, if that is exact that he adds, that a charter of the king's is extant, to the master and scholars, dated May 15, 1274; but 74 I take to be a mistake<sup>b</sup> for 84.” It should be observed, that Balsham had placed students here several years before, and, that his election to the bishopric was confirmed<sup>c</sup> by the Pope in 1257. The commemoration paper of Peter House has its date 1284.

I almost incline to believe, and I humbly submit it for consideration, as this state of the business would reconcile the contradictory accounts, mentioned in the note<sup>d</sup>.

<sup>a</sup> Mr. Richard Parker's History of Cambridge, p. 34.

<sup>b</sup> MS. Notes in Carter's History of Cambridge, p. 18.

<sup>c</sup> Godwin. de Præsul. Angl. p. 257. Ed. Richardson.

<sup>d</sup> The passage in Wharton is as follows: Prima autem ejusdem quæ occurrit mentio indubia habetur in carta regia data custodi et scholaribus Domus Petri, 1274 15 Maii. Anglia Sacra, vol. i. p. 637. Nor is Wharton in a mistake; there does exist a public instrument of that date, addressed, Custodi & scholaribus domus Petri, and dated, anno regni 2ndo nempe (Edw. I. mi.) which is certainly 1274. Teste meipso apud Westmonasterium, quinto decimo die Maii, anno regni nostri secundo. Per ipsum Regem.

that there might be different charters, and that the one of 1284, when the secular brothers of St. John's were introduced, might confirm and complete the former, and so be made the entire charter of foundation. This was the exact case with Merton<sup>a</sup>, the most ancient college at Oxford. Their first charter is, Jan. 7, 1264; the second in 1270, and the third, which completed the two former was, in 1274<sup>b</sup>. There is a still further analogy in the two cases. The house of Merton, settled in 1270, is entitled *Domus Scholarium de Merton*; and in the royal instrument of 1274, Peter House is called *Domus Scholarium*

This instrument, indeed, does not appear in the *Rotulæ Parliamentorum*, nor in *Rymer's Fædera*; still such an instrument exists—for I have seen it—I am surprised, after Caius had made more than one mistake, for he describes this latter paper, as dated 1273, and the complete foundation in 1280, that Mr. Smyth should not have been more curious and exact on the subject, as he had resided much at Cambridge, and still more Mr. Baker, who was a constant resident; for, it appears, that Mr. Baker himself had not seen it. He says, (MS. Account of St. John's College,) “If any such were, it must have been made to them, whilst they were yet in the old house; for it is very certain, both from the original instrument of partition, by Hugh Balsham, as well as from the instruments of submission to his arbitrament, both by the brethren and scholars, that they were not removed to Peter House, till 1284.” He goes on, “But I cannot but suspect there is some mistake.” But there is, at least, no mistake in Wharton's date of 1274; and it is certain, that it concerns *Domus Petri*, though it still appears, from Baker's account, that the seculars of St. John were not removed to St. Peter's till 1284. And if this is considered the date of its complete foundation, it must be considered as younger than Merton College, Oxford, by ten years. Peter House was to be founded, *secundum regulam scholarium Oxon: qui de Merton vocantur*.

<sup>a</sup> The Ancient and Present State of the University of Oxford, by John Ayliffe, L.L.D. p. 272.

<sup>b</sup> These several charters are in the register book of Merton College, and the originals, therefore, are most probably among the archives.

Petri; and it should be still further recollected, that the king himself recommended to Hugo de Balsham, to make his house of Peter conformably to that of Merton. At all events, this latter circumstance settles, in the order of time, the precedency of Merton College, as an endowed literary house, by royal charter, above that of Peter House<sup>a</sup>. In the register of Durham is a copy of the Merton statutes, bearing date 1274; and this copy is, probably, as old as the original; it being entered on the oldest book in the church<sup>b</sup>.

<sup>a</sup> This again shews, that Caius is mistaken once more in what he says of the relative antiquity of the two colleges. Hist. Acad. Cant. p. 57.

<sup>b</sup> A witness, adds Baker, that cannot lie. See Baker's MS. Account of the Canonry of St. John's.

Among the archives of this college of St. Peter's is another very ancient instrument, a deed of convention between St. John's and the Carmelites, or Monks de Penitentia Jesu, by virtue of which the latter paid the former twenty shillings a year: and I think it is paid to this day. Mr. Baker observes, (MS. Hist. of St. John's Hospital, p. 23.) that the original submission of the master and scholars of St. Peter's is among the archives of the University: according to this, the church of St. Mary's (to which the dispute related) was to continue in possession of St. Peter's, but with equitable considerations; and as a compensation to the brother's of St. John's, it was ordered, that St. Peter's should pay St. John's twenty shillings a year, as before mentioned. Mr. B. observes, somewhere in this History, that Hugh Norwood, Bishop of Ely, A. 1246, procured an exemption from taxing two houses of canons regular, belonging to St. John's, near Peter House; which I mention for the sake of adding in the proper place, what I noticed before, that Mr. B. observes, this is the first time he reads of a chancellor. It, however, occurs several years before, in Hare's Collections, viz. in the *Literæ Regiæ*, (15 Hen. III.) and in Pope Gregory's Rescript, the same year, in the regular course of business, and not as the name of an officer newly established.

From what has been said above, it is clear, that the question, where was the first college founded, at Cambridge, or Oxford? is but a hair-breadth dispute, to which a certain verbiage has given too much of substance, and into which the perplexing of religious houses with colleges endowed

Hugh de Balsham, or Bedesale, then, for he is called by both names, the founder of this college, was a native of Balsham, or rather, perhaps, a scholar of the convent there : it being usual to call persons who arrived at any eminence, from the convents where they were educated. He became afterwards a monk of the convent of Ely, of which, in a course of time, he was superior.

Balsham is near Gogmagog Hills, a few miles to the south-east of Cambridge. Camden, speaking, after Henry of Huntingdon, of Gogmagog Hills, describes them as the pleasant hills of Balsham, from a village near them<sup>a</sup>, where the Danes committed all imaginable barbarities.

In the monkish times, the prior and convent commonly chose the bishop, though with a conge d'elire from the king, and a confirmation from the pope ; and, accordingly on the death of William de Kilkenny, in 1256, the convent of Ely proposed to exercise this right in choosing their sub-prior to succeed him.

by charter, has introduced some confusion. It is clear, too, that the latter were erected, both at Cambridge and Oxford, nearly about the same time. Dr. Caius places Peter House before Merton, and Dr. Fuller places Baliol before Merton, and making Peter House before Baliol, and a fortiori before Merton, he says, it is confest, that Simon Montagu, the 17th Bishop of Ely, more than sixty years after Balsham's death, enjoined our Petreans the observation of Merton College statutes ; and this, he says, makes nothing in point of antiquity. Hist. of Cambridge, p. 33. The fact, however, is, that the order had been given to Hugo himself, and this makes every thing in point of antiquity. Pat. 9 Edw. I. lm. 28. Antony Wood places the order of his colleges, in point of antiquity, thus ; University College, Baliol, Merton : but properly adds, Collegio isti primus, ut antedictum, locus debetur, si dotationis uberri-mæ, et academicæ societatis, ex præsentî rerum statu æstimatæ, ratio habeatur. Hist. & Antiq. Oxon, p. 85.

<sup>a</sup> Brit. p. 436. Ed. 1600.



We have many instances in the history of our church, where this privilege excited great contention<sup>a</sup> between religious houses, and the king or pope, or archbishop, and sometimes even with all. In the present case, the king violently opposed the appointment, and it was not approved by the archbishop, who also wished himself to have put in another person.

The king, it seems, thought that as Ely was a strongly fortified place, a monk might not be soldier enough for a bishop; for bishops then might be true *episcopi militantes*, and might fight as well as pray; and clerics held the highest civil offices, together with the religious.

Great in the bench, great in the saddle,  
That could as well bind o'er as swaddle,  
Mighty he was at both of these,  
And styled of *war*, as well as *peace*.

*Hudibras.*

Whatever the cause, the king, by his letters, requested the Prior and Convent to choose Henry of Wingham his chancellor, for their bishop. The Archbishop of Canterbury was for Adam, the author of some treatises at the

<sup>a</sup> In Lambarde's *Perambulations of Kent*, p. 202, is the account of a regular battle between the monks of Feversham, and the king, or the sheriff in his name, about the patronage of the church there. "When the king understood of that, he commanded the sheriffe of the shyre, to levie the power of his countie, and to restore his presentee; which commaundment the officer endeavoured to put in execution accordingly: but such was the courage of these holy hoorsons, that before the sheriffe could bring it to passe, he was driven to winne the church by assault, in the which he hurt and wounded divers of them, and drewe and haled the reste out of the doores, by the haire and heeles."

time greatly celebrated<sup>a</sup>; but the Abbot and Convent were resolute for their sub-prior; and the contest became violent. The Convent chose Hugo de Balsham; the king set aside the appointment, and laid waste the fields and groves about the bishopric<sup>b</sup>. But an appeal being made to the Court of Rome, the choice of the Prior and Convent was at length confirmed, and Hugo de Balsham accordingly consecrated Bishop of Ely in 1257: and thus he became tenth bishop of Ely.

His college of Peter House (for we must return to that) was formed out of two ancient hostels<sup>c</sup>, in forming which it is generally allowed that Balsham originally composed it of different materials, partly collected on the spot, and partly introduced from a neighbouring society. On the spot were the Friars of Penance and of Jesus Christ: so Carter. Smyth adds, "They were the Friars of Penance of Jesus Christ, and Friars Hospitalers of St. John; as another account:" and the truth is, it was no uncommon thing for a religious house to be characterized by two, or even, as the nunnery of St. Rhadegund was, by three names. Those introduced from a neighbouring society were the seculars belonging to the canons regular of St. John's, who had, it seems, too much religion to agree well together. So Hugh took the old twig, split from the parent tree, and engrafted it on his new plant: and thus, under his fostering

<sup>a</sup> Godwin de præsul. &c. 257.

<sup>b</sup> Ibid.

<sup>c</sup> Caius, though he speaks of two hostels, yet writes, at the same time, as though there was but one religious house, *Fratres de pænitentia Jesu Christi*. *Hist. Cantab. Lib. i. p. 54.*

hand, they grew up together a new tree with a new name, and with more of amicable society.

*Miraturq. novas frondes, et non sua poma.*

Virg.

Hugo de Balsham, it is said, founded also an hospital at Cambridge; at least it should seem, that he was a patron to the Friars de Pænitentia, &c. long before they were received into the college, for he procured for them another rule beside what they already had, the rule of St. Augustine.

Our bishop, beside his services to religious houses, and his founding of this College, benefited, as it was supposed, at that time, the University at large, which, as Bishop of Ely, he could then do, by granting privileges and exemptions. He also settled the dispute between the Chancellor of the University and Archdeacon of Ely<sup>a</sup>. He died at Dodington, in the Isle of Ely, June, 1286, two years, according to the statement of Bishop Godwin, after the foundation of the College, and was buried near the high altar in Ely church, Engelthorp, the bishop of Rochester, performing over him the funeral rites<sup>b</sup>: there is a portrait of Hugo de Balsham in the hall of the College.

We may suppose, then, the Bishop's predominant aim, in the founding of this College, might be for the promotion of polite literature in his diocese, and the preserving

<sup>a</sup> 3 Edw. I. A. D. 1275-1276. Hare's MS. Index. *Scriptum Domini Hugonis Eliensis Episcopi, &c. Aliud Scriptum Ejusdem Hugonis, &c.*

<sup>b</sup> Bentham's History &c. of the Conventual and Cathedral Church of Ely, p. 150, 1st edit.

of students from the expenses incurred at hostels : a great improvement, as it was thought, on the ancient plan. For the advancement of his views, we have seen him bring two ancient hostels, and uniting them together with the seculars of St. John's in one college <sup>a</sup>.

Both lay in Trumpington Street, which then was a considerable distance from the town gate, near what was called then St. Peter's Church, though since (from about 1352) changed to Little St. Mary's <sup>b</sup>. On the site of these hostels he formed his new establishment, for one Master, fourteen Students, two Students in Divinity, and eight poor Scholars.

Having thus enlarged somewhat on our founder, I have the less room to particularize on all the benefactors ; and as their several names are distinctly repeated on commemoration days, and duly recorded in some Histories of Cambridge, there is no danger of their being buried in oblivion, though not noticed in the present History. Positive benefits, whether conferred on individuals or societies, when derived from the benevolent feelings or private funds of benefactors, are entitled to respectful mention. But are we not too fond of flourishing with great names ? and do we not often bestow that virtue to

<sup>a</sup> Thomas Baker observes, " Caius has fallen into a mistake, who discovers an hostel of secular brethren of St. John, whereto he allots a share in the site of this ; whereas it could be no distinct hostel from these two belonging to the regulars, who in our old deeds and instruments are frequently called Fratres, and Clerici Seculares, and who seem to have been so in their original foundation, and might have continued so, had not Innocent IV. given them what he indeed says they had before, the more honourable style and title of Canons, according to the order of St. Austin." MS. Hist. of Canons Regular of St. John's.

<sup>b</sup> St. Peter's fell down, and St. Mary's de Gratia was built on the same site.

*benefactions*, to which they have no proper claims? I cannot forbear copying the following short list of benefactors from Carter, with a few alterations and additions. “ John de Hotham, Simon Montague, or Montacute, Thomas de L’Isle, (Thomas de Insula, in Registro suo) Simon Langham, and John Fordham, bishops of Ely; the first of whom gave the College the rectory, lands, &c. in Triplow, in this county, with lands called Chewell, in Haddenham, in the same county: and having made void the statutes of the founder, A. D. 1338, he gave them others more beneficial. The fourth of the foregoing bishops gave them the rectory of Cherry-Hinton in the same county.”

“ Sir Rob. de Thorpe, Chanc. of England, gave 40 marks: William de Whittlesey, Archbishop of Canterbury, Master, left his library to the College: Ralph Walpole, Bishop of Ely, gave them two tenements in Cambridge: John de Bottlesham, Bishop of Rochester, Master, gave 20l. and all his law-books to the library, and gave 20l. to each of the other colleges, and the same to the University.”

What other benefits the four first of these benefactors conferred, matters not: I know of none; but the reader will observe that their benefactions recorded above were church property; and they are introduced in due form by those who have written the lives of our monkish prelates, Bishop Godwin and Mr. Wharton, and others: and T. Baker, who is apt to overflow with gratitude at every thing like a benefaction, gives a minute account of the above-mentioned Bishop Fordham, as a considerable benefactor, by appropriating to the College the church of Cherry-Hinton, March 20, 1395, though, by Baker’s own account, he only confirmed Langham’s Grant. On

the death of a former incumbent, Barnet, Langham's successor in Ely<sup>a</sup>, nulled the grant, and a new incumbent was invested with that living; but on the scholars setting forth their impoverished state, &c. he, Fordham, &c. taking compassion on their case, did effectually invest them with this church. In the case of Bottlesham, Bishop of Rochester, there is a little more reason for his pomp of words: "This is that John de Bottlesham, who, in the Missa pro Benefactoribus, stands thus recorded:—Item pro animâ mag. Joh. de Bottlesham Episc. Roff. qui dedit communi cistæ Universitatis 20l. dedit insuper cuilibet collegio 20l. & præter hæc contulit collegio sancti Petri omnes libros suos juris canonici & civilis, et multa alia bona fecit, & fieri procuravit."—Baker's MSS. Brit. Mus.

We see at how cheap a rate monasteries and other religious and literary institutions were formed into rich endowments. Had I been some father Olivarez (I allude to a burlesque Irish sermon), in monkish times, I would never have prayed "any man's soul out of purgatory," for charities that cost him nothing of his own.

Other benefactors succeeded; and particularly several who were Masters: among whom were Drs. Holbroke, Perne, Cosins, Hale, and Beaumont. These endowed the College with fellowships, and considerable sums for scholarships, together with the rectory of Glayston, in Rutlandshire, and Knapton, in Norfolk. Such-like benefactions are correctly known to those who are most interested in them; and it is difficult so to treat of these

<sup>a</sup> Blomefield (Collect. Cantab. p. 1, 2) gives a very inaccurate account of these matters, as will appear by comparing it with the bishop's succession in Godwin. de Præsul. Ang. p. 265, 266.

matters so as to make them interesting to others : so I need not dwell further on the subject.

Formerly the portraits of the above benefactors, together with some of the Masters, as low down as 1578, with appropriate mottos, were hung round the Combination-room, in company with those of Edward I. and Balsham, the founder. They are now removed to the Library. That under Edward's and Balsham's were neat and appropriate enough. Edward, as having given the Deed of License in 1283, had—

*Omnia cum curat princeps, non ultima cura est,  
Si pius est, artes sustinuisse bonas.*

That under Balsham's—

*Utere Divitiis, si te Fortuna bearit,  
Hac iter ad cœlum est, sic tibi dives eris.*

Dr. John Perne's, who died Dean of Ely, A. 1589, and who, as we have already seen, built the Library, was—

*Bibliotheca, Libri, reditus, pulcherrima Donâ,  
Perne, Pium Musis, te, Philomuse, probant.*

They may be all seen in Blomefield, though they are removed now from the paintings, and the paintings themselves also are removed from the combination-room into the library: and wisely enough; for—to say nothing of the vilest errors of the press, in Blomefield, both the Greek and some of the Latin mottos had false quantities; even that as late as 1530 had—

*Proximus ille Deo, qui paret rectè monenti.*

They might, indeed, remind one of the portraits of the ancient kings of Scone, in Holy-rood House, Edinburgh, which, it is said, were all done by the same artist: for it seems probable, that most of the above mottos were written by the same person, and at the same time: this, too, may have been the case with the paintings themselves<sup>a</sup>.

For the same reason that I pass lightly over benefactions, I omit church livings, and proceed to other matters.

It was not till long after the College was founded that they possessed a chapel; for in the registry of Ely, A. 1388, the Bishop grants a licence to the Master and Fellows of Peter House, to hear divine service, and exercise other divine offices, in their chapel, within the same house, which was before performed in St. Mary's Church. The chapel was built, on the present plan, in

<sup>a</sup> Among these paintings was formerly one, which some antiquaries, perhaps, might have prized, beyond any of the preceding, that of the two old Hostels: but it is missing. It had under it this inscription—*Hæc bina fuerunt Scholasticorum Hospitia, in quæ fratres Seculares extra Hospitale Divi Johannis traducebantur, quorum loco hoc Collegium est ædificatum:*

*Quâ præit Oxonium Cancestria longa Vetustas,  
Primitus a Petri dicitur orsa Deo.*

These lines might be received by some, perhaps, as an argument in favour of the superior antiquity of this College to Merton; but they would be hasty, for the reasons above-mentioned, and from what will hereafter appear: so, with my perfect good-will, Mertonians may still adopt the words, though but of more *modern* date, on the monument of their founder, in Rochester Cathedral: *Unius exemplo, omnium quot extant Collegiorum Fundatori.*



1632, and consecrated by Archbishop White; the MS. form of the consecration is in Caius College Library.

I may pass the benefactors to the latter chapel, with the better grace, because a very curious table of them, and their donations, may be seen on the north side of the chapel; and it is copied at full length in Blomefield's *Collectanea*.

The east window of this chapel is much admired: it contains the History of Christ's Passion, and is well preserved. During the disturbances in the civil wars, so fatal to the pictures and buildings at Cambridge, and more particularly of this House, it was concealed in boxes, which were long kept afterwards, and served the purpose of railing to the communion table.

This College, our first in antiquity, happens also to be the first in situation, on our entrance into Cambridge from London. No part of the old building remains, except we may be allowed to mention the chancel of Little St. Mary's Church, which, as we have shewn, the scholars of Peter House, from very ancient time, used formerly as their place of worship: this church, indeed, has undergone great alterations; but the old archway (the arch being greatly sunk into the earth), together with the stone staircase, by which there was a private entrance from the College into the chapel, still remain, as also a very ancient inscription, under a brass figure in the pavement, but without a date.

About the time the present chapel was built, some other parts of the College also were erected anew. The inside of the chapel is to be admired; but the exterior buildings exhibit an example of that trifling style of architecture, which characterizes the reign of James I. and which was borrowed from the French. "It is evi-

dent," says a writer on English Architecture, "that Inigo Jones, who about the same time designed the cloisters of St. John's, in Oxford, was not called in here<sup>a</sup>."

The College now consists of two small courts, divided by the cloister and gallery. The western court is cased with Ketton stone—the first that was so cased in the University. The north side of the eastern court consists of a modern building, small, but in appearance somewhat magnificent, cased also with Ketton stone, with a parapet, and a fine view, to Gogmagog Hills. The buildings, taken all together, are crowded, displaying evidently want of room. Of garden, there is little or nothing; but the groves and walks to the south are very pleasing, and well adapted to studious retirement: and here Gray (whose first residence, while at the University, was in Peter House) meditated some of his best and sublimest odes.

The library is a very spacious room, containing a large collection of printed books; the MSS. also are numerous, and some good ones. Among the printed books may be mentioned, as curious and beautiful, one volume of a very early printed Latin Bible, in folio (the second of the two volumes being missing): this may have been easily mistaken for a manuscript; and some writers, speaking one after another, notice an ancient MS. Juvenal, which turns out to be a printed copy of Juvenal and Persius, of 1475. Among the MSS. are most of the works of Aristotle, and Albertus Magnus, with many of the writings of the Fathers, particularly Augustine: Horace, also Terence, Virgil's Georgics, and Ci-

<sup>a</sup> Dallaway's Observations on English Architecture, p. 17.

\*cero's Tusculan Questions<sup>a</sup>, may be mentioned, and a beautiful MS. Latin Bible, given as early as 28th Nov. 1300, by Thomas de L'Insule, already mentioned as Bishop of Ely.

Some of those who have written concerning Cambridge, speaking also one after another, take notice of a *Liber Domus Petri*, a *Book of Peter House*, in MS. given by Dr. Newton, formerly Master of this College. Dr. Newton was Master in 1300. But there is no such book in the Library, nor any entrance of it in the Catalogue of MSS.; nor does it appear, as I can find, in any catalogue printed many years since<sup>b</sup>: so, whatever of this kind formerly existed, has disappeared probably more than two centuries ago; and I mention this distinctly, and with concern; for had such a MS. existed, it would have thrown great light on the earliest part of the History of this most ancient INSTITUTION.

Here I cannot but notice an instance of the imperfection of this College Register. Dr. Fuller<sup>c</sup> observes, in his witty manner, "that his Catalogue of Masters cannot touch the top of the foundation by fifty years, looking like the blunt tower of a steeple, whose spire or shaft has been burnt down by lightning, or broken with thunder." In 1420 the monuments of this College were destroyed by

<sup>a</sup> Dr. Bentley has made use both of the Horace and Terence. See his Pref. to Horace; and also his Horace, Lib. i. Od. viii. 1. and see the Andria of Terence, Act 1. Sc. 5, v. 22. Dr. Davis made use of the Tusc. Questions. See his edit. chap. viii. 1.

<sup>b</sup> I mean Dr. James' Eclogæ, printed in 1600, and the Catalogus Mistorum Angliæ et Hiberniæ, of 1690.

<sup>c</sup> Hist. of Camb. p. 31.

fire, so that Caius was obliged to begin his Catalogue of Masters at Thomas de Castro Bernardi<sup>a</sup>.

The present society consists of a Master, 14 Foundation Fellowships, open proportionably to the north and southern counties, two to each county. There are eight *bye* Fellows, that is, such as can obtain no other fellowship, preferment, or living, belonging to the College. The present Master is Dr. Barnes; the Bishop of Ely is the Visitor; and so I pass to the LEARNED and DISTINGUISHED MEN.

Dr. Thomas Marshall is spoken of as an eminent mathematician, at a time when mathematics were but thinly spread in the University. He wrote some treatises, a little after the invention of printing; but I am not aware they were printed: so they lie probably among the other books given by him to the College. Dr. Marshall was also distinguished in physic, and physician to Edward IV.

George Joye<sup>b</sup>, Fellow, was a divine: he early embraced the anti-popish doctrines, *against bishops*, and particularly *the Bishop of Rome*; *on justifying faith*; *against the wyveless chastity of priests*; *that every one*

<sup>a</sup> The six immediately prior to him were procured by Mr. Parker, from Ely Register: Hist. of Camb. p. 38. "Still (says Dr. Fuller) the Catalogue remaineth incomplete, (oh! that it were as easy to rectify as reprove faults), guilty, I am afraid, not only of transpositions in the order, but omissions in the number thereof. For I have read (MS. in 10)\* that John Botsham was admitted Master in 14—,\* yet he appears not in Caius, or any other printed author.

<sup>b</sup> In Dr. Richardson's Book of Graduates, is a Geo. Joye, A. B. 1563; A. M. 1567. There was another Geo. Joye (no college mentioned), who took his B. A. degree in 1515; no M. A. is mentioned. This must be our Joye.

\* \* I follow Dr. Fuller.

*may heare confessions; and against pilgrimages.* Joye was, I doubt not, a conscientious man; but being summoned to appear (1527) before the Cardinal's Court at Westminster, and the Bishop of Lincoln, (for Joye, like Erasmus, did not like burning) he seemed to think where a man has not a right to demand the truth, and would ruin you on discovering it, that you are free to reply by falsehood, or to mislead by a manœuvre. So, at least, he acted; and under shelter of a fib, he escaped beyond the sea. Honestly enough he gives the account himself. At Strasburgh he printed the "*Priour of Bedford's Letter*," which had occasioned his summons, together with his Reply; and sent his "*Lytel Boke*"<sup>a</sup> from Strasburgh to this Friar, of Newnham Abbey, in Bedford. He also printed a piece of the *Unite and Schisme of the old Cherche*; at Strasburgh, too, I suppose, but undated. He is also said to have translated a part of Tindal's Bible<sup>b</sup>; an edition of which was printed at Strasburgh in 1534, and is called Joye's Bible.

Two or three names, that may be seen in Carter, I pass; indeed I doubt whether one of the persons was ever of this College; so he shall be mentioned where he is known certainly to have been a member.

<sup>a</sup> A copy is in the public library, Cambridge, by the help of which I formed the above article.

<sup>b</sup> Mr. Lewis (*Account of Translations of the New Testament, prefixed to his edition of Wickliffe's New Testament*) says, the whole of Joye's translation was done by Tindal: but as distinct parts were published by Joye, as particularly the Psalter, 1534, and Jeremy, with the Song of Moses, 1534, the probability, I think, is, he had a share in the translation.—Since writing the above note, I have perused a later edition of Lewis's *Account of Translations*, &c. and perceive he has made great alterations.

Two writers, as much engaged in the controversies of Queen Elizabeth's reign, I shall distinctly notice: one was, Dr. Whitgift, already introduced as engaged in controversy with the famous Dr. Cartwright, at Cambridge. He afterwards was made Master of Trinity, and wrote an answer to Cartwright's book, entitled an Admonition to the Parliament, and a Defence of it against Cartwright. There are some writings of his, also, against the Church of Rome. He was in great favour with Queen Elizabeth, who raised him to be Archbishop of Canterbury <sup>a</sup>.

Mr. John Penry, who had been scholar of this House, was distinguished among the Puritans. He is mentioned as the author of *Theses Martinianæ*, a Protestation, and a Dialogue, with other pieces. He is described by the Episcopalian party <sup>b</sup>, as the author, or, at least, one of the authors, of *Martin-Mar-Prelate*, which made such a noise at the time. But his own party, the Puritans, seem to deny <sup>c</sup>, that he was: and, as I have never seen his *Trial*, I can have no opinion on the subject. However it was, he was executed for it in 1593.

<sup>a</sup> There is a Life of him, in folio, by Dr. Birch.

<sup>b</sup> See Dr. Nichol's Defence of the Doctrine and Discipline of the Church of England, book ix. p. 32; and (as quoted in R. Smyth's MS.) Stillingfleet's Unreasonableness of Separation, p. 51.

<sup>c</sup> Mr. Udal, a well-known Puritan, and intimately acquainted with Mr. Penry, declared, "he did not believe Mr. Penry was the author;" and Mr. James Peirce says, "the Government seems never to have had any certain information of the true author, and, that he had met with nothing but the declaration of his opponents to induce him to believe it. See Jacobi Piarci Vindiciæ Non-Conformistarum. Part. en Primam.

Mr. Fynes Morison wrote *Ten Years Travels through Germany, and other Countries, in Latin*, which he translated himself into English. He died about 1614.

Dr. Peter Baro, already introduced as engaged in the Theological Controversies of his time, at Cambridge, was originally of this College. He was author of *Prelectiones in Jonam Prophetam*, and *de Fide*, agreeably to the turn of his Cambridge disputes, against the Predestinarians.

Bishop Wren I shall have occasion to speak of under *Pembroke Hall*; but as he was originally of this College, he may be just mentioned, as writing against the Socinian or Racovian Catechism, and Scotch Covenant. He published also various Epistles to Learned Men.

Mr. Thomas Grainger is mentioned by R. Smyth (MS.) as being styled by Anthony Wood, "a noted writer of his time, author of several Sermons, and of a *Syntagma Grammatica*, or an Easy and Methodical Explanation of Lily's Grammar."

R. Smyth (MS.) mentions Robert Sprackling, M. D. as having been of this House, and as "the author of *Medela Ignorantiæ*, or a Full and clear Vindication of Hippocrates and Galen from the Charge of Magic, against the *Medela Medicinæ* of Melcham, and that he died 1670:" he also notices "Charles Hotham, as Fellow, who wrote, an *Introduction to the Teutonic Philosophy*, being a Determination of the Origin of the Soul, printed about 1661."

Bishop Walton, the learned editor of the *Polyglott*, already mentioned, was of this House: he proceeded B. A. 1676, A. M. 1680, and L. L. D. 1688.

During the disorders and dissensions between the Parliament and Loyalists, 20 loyalists are mentioned as ejected from this College<sup>a</sup>: of these, being known by their writings, I shall distinctly speak of four.

Thomas Cosins, D. D. was the first ejected loyalist in this University, being cast out in 1640. He was Master: Mr. Walker describes him as a very learned man, but without mentioning, as indeed is generally his manner, his literary writings<sup>b</sup>. There is an elegant Latin Life of Cosins by Dr. Thomas Smith, who gives an account of his "Scholastic History of the Canon of sacred Scripture," and of his "certain and undoubted books, as they are received in the English Church<sup>c</sup>?" He was particularly skilled in Ecclesiastical Annals, the History of the Councils, Sacred Chronology, and the controversies relating to the Papists and Puritans. He, however, directed by his will, that his MSS. might not be published; which Dr. Smith hoped would, by some means, not be complied with: and, according to Robert Smyth, this must have been eventually the case; for, in his MS. he notices two other works of Cosins, one, *de Sacris symbolis et præsentia Christi in Sacramento Eucharistiæ*, the other, *Catholica Harmonia Patrum veterum, et ecclesiarum Reformatarum*. After his ejection, Dr. Cosins passed much time abroad: on his return, he was ad-

<sup>a</sup> QUERELA CANTABRIGIENSIS says 20; but, according to Mr. Walker (*SUFFERINGS OF THE CLERGY*) they were all ejected but one; and the number of Fellows was 22.

<sup>b</sup> *Sufferings of the Clergy*, &c. p. 152; and again, p. 60.

<sup>c</sup> *Vitæ Quorundam Eruditissimorum et illustrium Virorum*, p. 17. Dr. Smith, the author, was the same as published the first Catalogue of the Cottonian MSS. with the Life of Sir Robert Cotton prefixed, in Latin.



vanced to the bishopric of Durham, where he died in 1672.

Of the other ejected loyalists, during the long parliament, three more, at least, are known as men of some genius and considerable learning. Dr. Joseph Beaumont, already mentioned, and Rich. Crashaw, the poet, author of the *Temple of the Delight of the Muses*, in Latin and English, once, though I never saw a great deal in it myself, much admired; but one admired by Cowley must have *something* in him that was good. He was first of Pembroke Hall, as A. B. 1634, and went to Peter House. He became M. A. 1638.

In a modern edition of Crashaw's poems, Young and Pope, and even Milton, are said to have borrowed much from him; but the presumption is, that both Crashaw and Milton were indebted to the same Italian poet, Dante; and it is pretty clear that Crashaw's best poem is derived from Strada's<sup>a</sup> *Elegant Prolusions*. After his ejection, he went to Rome, turned Catholic, and used to retire to the steeple of our Lady at Loretto, to perform his devotions, and to make verses. He died at Loretto, in 1650. Walker, after speaking of his skill in languages, and his *exalted piety*, adds, whimsically enough, "and yet he was a disgrace to our list<sup>b</sup>."

Crashaw was ejected by a warrant from the Earl of Manchester, dated June 11th, 1644.

Joseph Beaumont, being then Fellow, was ejected by the Earl of Manchester, April 8, 1644. After the Restoration, he became Regius Professor of Divinity; at first Master of Jesus College, and afterwards of this.

<sup>a</sup> First published in 1617.

<sup>b</sup> *Sufferings of the Clergy, &c.* p. 162.

He was author of a poem, entitled, *Psyche*, which has been sometimes given to Beaumont, the dramatic writer: he also wrote *Annotations on St. Paul's Epistles*, and *Observations on the Apology of Dr. Henry More*, of Christ College. He died Nov. 23, 1699. It is singular enough that there should be two monuments erected to his memory, one a gravestone, the other a mural monument, about the College chapel: on one, there is a most extraordinarily eulogistic inscription: among other things, he was *Hæreticorum malleus*.

The last ejected loyalist I shall mention is John Bargrave. He was cast out by the Duke of Manchester, under a warrant dated 13th of Feb. 1644. He then passed a few years in Italy. On his return, after the Restoration, he commenced B. D. at Oxford, and was made Canon of Canterbury, where he died. He was the author of a work, entitled, *Itinerario d'Italia*<sup>a</sup>, or at least, engaged with others in it.

<sup>a</sup> When I was at Canterbury Cathedral, I there perused a very curious account of Antiquities, Rarities, and Coins, in that library, left by Dr. Bargrave, entitled, *Rara, et Antiqua, et Numismata Bargraviana, Roma, et aliis Italiæ locis, diversis, nempe quatuor, Italiæ Itineribus, collecta*. In this narrative is an account of obelisks, pieces of loadstone, with their qualities, the *Pæstic Antiche*, *Romane Incognite*, and the Caves, ten miles under ground, round Rome, where the Catacombs are, mountain crystals, and pumice stones. His account of the Camelion exactly accords with what I witnessed of it myself, for I once saw a *live* Camelion (*a rara avis*) in the Physic Garden at Chelsea, that was brought there by Banks and Solander.

There were also a few MSS. belonging to Dr. Bargrave's Collection, that are curious. In this Library too, are the *Numismata Bargraviana*, some medallions, but copies, in brass and lead: some originals, in lead. There are between 4 and 500 of his ancient coins, among which is mentioned an *ΟΤΗΟ*: but I have heard it doubted whether any *Othos* were ever struck.

After the Restoration, some of these ejected loyalists were handsomely provided for in the church, or restored to college. The names of the Puritan or Parliament party then put out, are not found in the place where I should have expected to find them, Dr. Calamy's Abridgment of the Life and Times of Mr. Baxter: they are mentioned, and that is all, by Mr. Walker. I am not, indeed, aware that they wrote any thing, except Dr. Lazarus Seaman, the ejected Master, but of him even Anthony Wood speaks as a learned divine. He wrote a Vindication of the Judgment of the Reformed Churches, concerning Ordination, and laying on of Hands<sup>a</sup>; and a few sermons, preached before the Long Parliament, being then one of the assembly of divines. He was Vice-chancellor at the time the University addressed to Oliver Cromwell the *Oliva Pacis*<sup>b</sup>, and wrote the Introductory Poem, and Peroration. Dr. Seaman held the living of All-Hallows, Bread Street, London, whence he was ejected by the Act of Uniformity, and died 1675.

Mr. Daniel Cawdry, though not a Fellow, had been of this House, and also one of the assembly of divines: he wrote what Dr. Calamy calls an excellent book, entitled, *Sabbatum Redivivum*, or the Christian Sabbath Vindicated, in two volumes; the first edition printed in 1645, the second in 1652. He also published a *Duplex Diatribe*, concerning Superstition, Will-Worship, and the Christmas Festival; to which Dr. Ham-

<sup>a</sup> Dr. Calamy's Abridgment of Mr. Baxter's History of his Life and Times, vol. ii. p. 17, first edit.

<sup>b</sup> Latin Poems, addressed to Cromwell, and printed at Cantab. 1654.

<sup>c</sup> Dr. Calamy's Abridgment, &c. vol. ii. 489.

mond wrote an answer; and to the answer Mr. Cawdry replied. He also published some other pieces. He was a Presbyterian, and ejected by the Act of Uniformity, 1662, from the living of Great Billing, Northamptonshire.

Mr. Francis Talents, ejected also from his living by the same act, had been first of Peter House, a person of considerable learning, and author of a very curious work; but of which under Magdalen College.

One Puritan, I cannot help noticing, educated at Peter House, who was greatly distinguished in the history of those times; and, if no author himself, the occasion of making one; Colonel Hutchinson's Memoirs, written by his lady, lately published, have been much admired: from the Memoirs it appears\*, that Colonel Hutchinson was admitted of this college: he used to say, the college, at that time, was Popish and Arminian—and, expressions indicating his party dislikes, he himself, as well as Mrs. H. being a Calvinist.

Following on from these tumultuous times, we find a due succession of literary men, who were educated in this ancient foundation.

William Sherlock, master of the Temple, and Dean of St. Paul's, obtained reputation as a divine, being known by his Practical Discourses on Death and Judgment. He had been a student of this college; and took his A.M. degree in 1660; his S. T. P. in 1680. Dr. Sherlock continued for some time a nonjuror, but at length took the oath to King William. This occasioned various animadversions on his conduct, which caused him to write a

\* He was entered at Peter House, 1661, and distinguished himself as a scholar. He was governor of Nottingham Castle, and represented the town, during the Civil Wars. See Mrs. Hutchinson's Life of Colonel Hutchinson, p. 36.

**Treatise on the Nature of Allegiance to the Supreme Magistrate, as a vindication.** He also wrote a *Vindication of the Trinity*, in which he was charged, by Trinitarians, with carrying the doctrine up to tritheism<sup>a</sup>. This book was burnt at Oxford.

Sir Samuel Garth, M. D. was author of a satirical poem, called, *The Dispensary*. It relates to a dispute between the College of Physicians, and Apothecaries of London, about establishing a dispensary. He was the friend of Pope. As to the poem, it would have been a good one, had the progress of it equalled the beginning :

Not far from that most celebrated place,  
Where awful justice shews her angry face,  
Where little villains must submit to fate,  
That great ones may enjoy the world in state.

Dr. Garth, also, assisted in a translation of Ovid's works: he died in 1713. Garth took his degree of A. M. in 1684; his M. D. degree in 1691.

Another physician, a little subsequent to Dr. Garth, should be here mentioned, Dr. Samuel Jebb, editor of various works<sup>b</sup>, a student of this house, and a nonjuror

<sup>a</sup> See a *Short History of Valentinus Gentilis, the TRITHEIST*, tried, condemned, and put to death, (burnt alive!) 1567, by the *Protestant Reformed Church* of Berne, in Switzerland, for asserting the three Divine Persons of the Trinity to be [three distinct Eternal Spirits, &c.] wrote in Latin, by *Benedictus Aretius*, a divine of the church, and now translated for the use of Dr. Sherlock. The translator was supposed to have been Dr. South. Printed 1694.

<sup>b</sup> *Studiorum Primitiæ*, dedicated to Peter House, viz.: *Justini Martyris cum Tryphone Dialogus*; *Caii Opuscula*; *Bibliotheca Literaria*; an edition of *Aristides*, with notes, two volumes quarto, and an edition of *Friar Bacon's Opus Majus*, folio. See *Biographical and Literary Anecdotes of Mr. Bowyer*, p. 32. 80, first edition. Samuel Jebb took his degree of A. B. in 1712, but took no other degree at Cambridge.

of considerable learning. He died in Derbyshire, March 9, 1772, whither he retired, after practising near London. Dr. John Jebb was related to him, though not descended from him. Sir Richard Jebb was a younger son of Dr. Samuel.

To Jeremiah Markland, the critic, some allusion has been already made; but I cannot forbear saying a word or two more. He was born October 29, 1693, and educated in Christ's Hospital: this observation is made, because those who go to college from this school are designed for the church; but Mr. Markland, notwithstanding, and though he took the degree of M. A. and was a tutor, and senior fellow of Peter House, could never be prevailed on to take orders. He was not rich; indeed, always poor: but too proud to be querulous; too frugal to be necessitous; or if necessitous, only through being too benevolent. Preferment was offered him in the church, if he would take orders<sup>a</sup>; and he twice refused the Greek professorship, when offered him<sup>b</sup>.

<sup>a</sup> Bishop Hare, says one of Mr. Markland's learned friends, Mr. E. Clarke, would have preferred him, if he would have taken orders: but "*non Saxa nudis surdiora navitis.*" Mr. Clarke's letter to Mr. John Nichols, Nov. 10, 1777, in *Biographical and Literary Anecdotes of Mr. Bowyer*, p. 19, 20, &c. first edit. whence the epitaph is copied.

<sup>b</sup> "*Αλλ' εμεον εποτε θυμον ενι σθησσιν επεισαν*, to speak the language of a Greek professor, (I am quoting from a letter of Markland's,) and instead of going a hundred miles to take it, I would go two hundred the other way to avoid it."

The following inscription on his monument is so complete a history of what Mr. Markland was, no less than of what he did, that contrary to my usual practice, I will lay it before the reader:

Memoriæ sacrum  
JEREMIAE MARKLANDI;  
Qui, quanquam splendidiore eum

Thomas Gray, the poet, a student and member of this society, was a man of similar qualities with Jeremiah Markland, at least, as to love of literature, and pride of independance. They cultivated learning for its own sake; but were indifferent about its distinctions, and averse to

Et literæ et virtutes ornaverant,  
 Semper modestissime se gesset:  
 Omnes benigne, doctos urbane,  
 Et, (quod mirere magis)  
 Etiam indoctos sine supercilio excepit.  
 In restituendis et explicandis  
 Græcis et Latinis Poetis,  
 Statio, Euripide, Horatio, Juvenale,  
 Et præcipue, novi fæderis libris,  
 Cautus, acutus, felix  
 Et, si quando audacior,  
 Tamen non inconsultus.  
 In edendis Maximo Tyrio, et Demosthene,  
 Cum Davisio et Taylero conjunctus,  
 Utrisq. et auxilio et ornamento fuit.  
 Sequantur alii famam,  
 Aucupentur divitias,  
 Hic illa oculis irretortis contemplatus,  
 Post terga constanter reliquit.  
 A cætu tandem et communione omnium,  
 Per hos triginta annos proxime elapsos,  
 In solitudine se recepit,  
 Studiis excolendis et pauperibus sublevandis  
 Unice intentus.  
 Memorïæ viri sibi amicissimi,  
 Et præceptoris et parentis loco,  
 Viri candore, humanitate, modestia, doctrina,  
 Religione demum ornatissimi,  
 Dat, dicat, dedicat,  
 Olim discipulus.  
 Obiit ptope Dorking, in comitatu Surriæ,  
 Julii 7º, 1776,  
 Annum agens octogesimum tertium.

its formalities. When we know there were few more serious students at Oxford, than Mr. Gray's friend, West, and at Cambridge, than Gray himself, it is diverting to hear the former talk of "a country inhabited by things called doctors and masters of arts, a country flowing with syllogism and ale," and the latter echoing back the same tune, with only a little change for *mathematics*<sup>a</sup>. But, really, the dull round of lecturing, the trifling vanities of public disputations, the little bustle of public offices, and gaudy days, in short, all that Gray, in his fastidious way, called "college impertinences," might naturally enough have no particular charm for men of such high minds and such extraordinary delicacy. Gray was entered of Peter House in 1733, and left off attending lectures in 1736. He took an L. L. B. degree in 1744, but never proceeded further.

Henry Fitzroy, Duke of Grafton, was a student of this house, and made chancellor of the University in 1768. Gray, having been made by him professor of modern history, considered him as his patron; and, therefore, in his Installation Ode, speaks of him in the language of gratitude: but, with great poetical management, steers clear of the language of sycophancy.

Sweet is the breath of vernal shower;  
 The bees collected treasures sweet;  
 Sweet music's melting fall, but sweeter yet  
 The still small voice of gratitude<sup>b</sup>.

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<sup>a</sup> See the Correspondence of West and Gray, while students at Oxford and Cambridge, in vol. i. of Mason's Memoirs of the Life and Writings. Edit. 1807.

<sup>b</sup> This Ode was set to music by Dr. Randall, the Professor of Music at the time, under the immediate direction of Mr. Gray, who had every



Gray was a finished poet: and his poetry, like Milton's, is combined with the strong feeling of independence, and with the genuine love of liberty.

But the Duke is here introduced as being an author himself. He became zealous, in the latter part of his life, for a reformed liturgy, on the plan of Dr. Samuel Clarke's, which lies in manuscript at the British Museum, and, in reference to that, he published "Hints submitted to the serious attention of the Clergy and Nobility, newly associated: by a Layman." These went through four or five editions. They were animadverted on by two writers, supposed to be bishops; and defended, in a publication, by the Bishop of Llandaff. In a still more advanced period, the Duke printed an account of the progress of his religious opinions, but only for the use of his friends. This account shews that he was a Unitarian, or Socinian. He also engaged in printing an edition of Greisbach's famous Greek New Testament, containing the various readings in MSS.<sup>a</sup>, which was accordingly published, at his Grace's sole expense, in 1796: and distributed gratuitously, according to his direction. He died in 1811<sup>b</sup>.

note weighed and proportioned to his own words, Gray having a taste for the Italian music, Dr. Randall for Handel's style, and, accordingly, when they came to the chorus, Gray left the Doctor, saying, "There—now I leave you to make as great a noise as you please." Dr. Randall was a good composer, and a very worthy man: and I record this trifling anecdote, merely for the purpose of saying a word, by way of memento to an old and much respected friend, long since deceased.

<sup>a</sup> This circumstance occasioned Greisbach to publish his greatly improved edition of his *NOVUM TESTAMENTUM GRÆCÆ*: Londini apud Petrum Elmsly, et Halæ Saxonii, apud Jo. Jac. Curlie Hæredes, 1796.

<sup>b</sup> There was, accordingly, a sermon preached on the occasion of his death, and published by the Rev. Mr. Belsham, the minister of Essex Street Chapel.

I should add, that the Duke of Grafton, though a student of this house, and chancellor of the University, was not a graduate. The honorary degree of L.L.D. usually conferred on the chancellor, at his creation, he declined, from a dislike to subscribing the articles.

Dr. John Jebb, and Bishop Law have been introduced before: they are combined here, on account of their alliance in opinions. Jebb was fellow of this college; and besides his works already referred to, published, in union with Dr. Waring, the late Judge Wilson, and Dr. Robert Thorpe, both formerly of this college, a *Lecture Book for the colleges*<sup>a</sup>. He took his A. B. degree in 1757; his A. M. in 1760; both at Cambridge; but his M. D. he did not take in this University. He died in London, in 1786.

Of Bishop Law's own works no complete edition was ever published: I except, of course, from this number, his edition of Locke's Works, and his share in Stephanus's Greek Thesaurus, published in four volumes quarto, 1734.

His own works are metaphysical and theological, consisting of *Considerations on the Theory of Religion*, the *Life of Christ*<sup>b</sup>; and his *Opinion on an Intermediate State*, (the *Sleep of the Soul*;) there is also a pamphlet of the Bishop's, on Subscription to Articles, addressed to Dr. Randolph, dean of Christ Church: to these may be added his edition of Archbishop King's *Origin of Evil*, with notes. Law took his A. M. degree, in 1727; his

<sup>a</sup> *Excerpta Quædam e Newtoni Principiis Philosophiæ Naturalis, cum Notis Variorum.* Cantab. 1765.

<sup>b</sup> In the short Account of his Life, by Dr. Paley, as republished with notes, by Anonymous, in 1800, it is made very clear, that the Bishop, in the decline of life, had made some change in his theological opinions.

S. T. P. in 1749, both at Cambridge, being then of St. John's College.

John Wilson, A. B. in 1761, and A. M. in 1764, has been mentioned as coadjutor in the *Excerpta*. I am not aware that he published any distinct and separate work: but he was fellow of Peter House, and, having obtained the highest mathematical honour in the University<sup>a</sup>, he rose to be a judge.

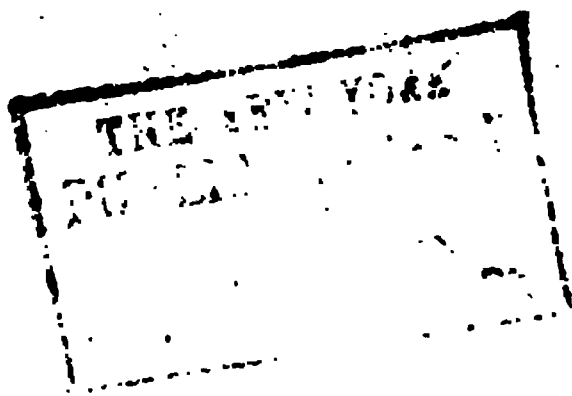
Dr. Robert Thorpe, another coadjutor, in publishing the *Excerpta*, was fellow of this society. He proceeded A. B. in 1758, A. M. in 1760, and S. T. P. 1792. He meditated to publish a Commentary, on the whole of the *Principia*, but printed only one volume, in quarto. He was also senior wrangler in 1758.

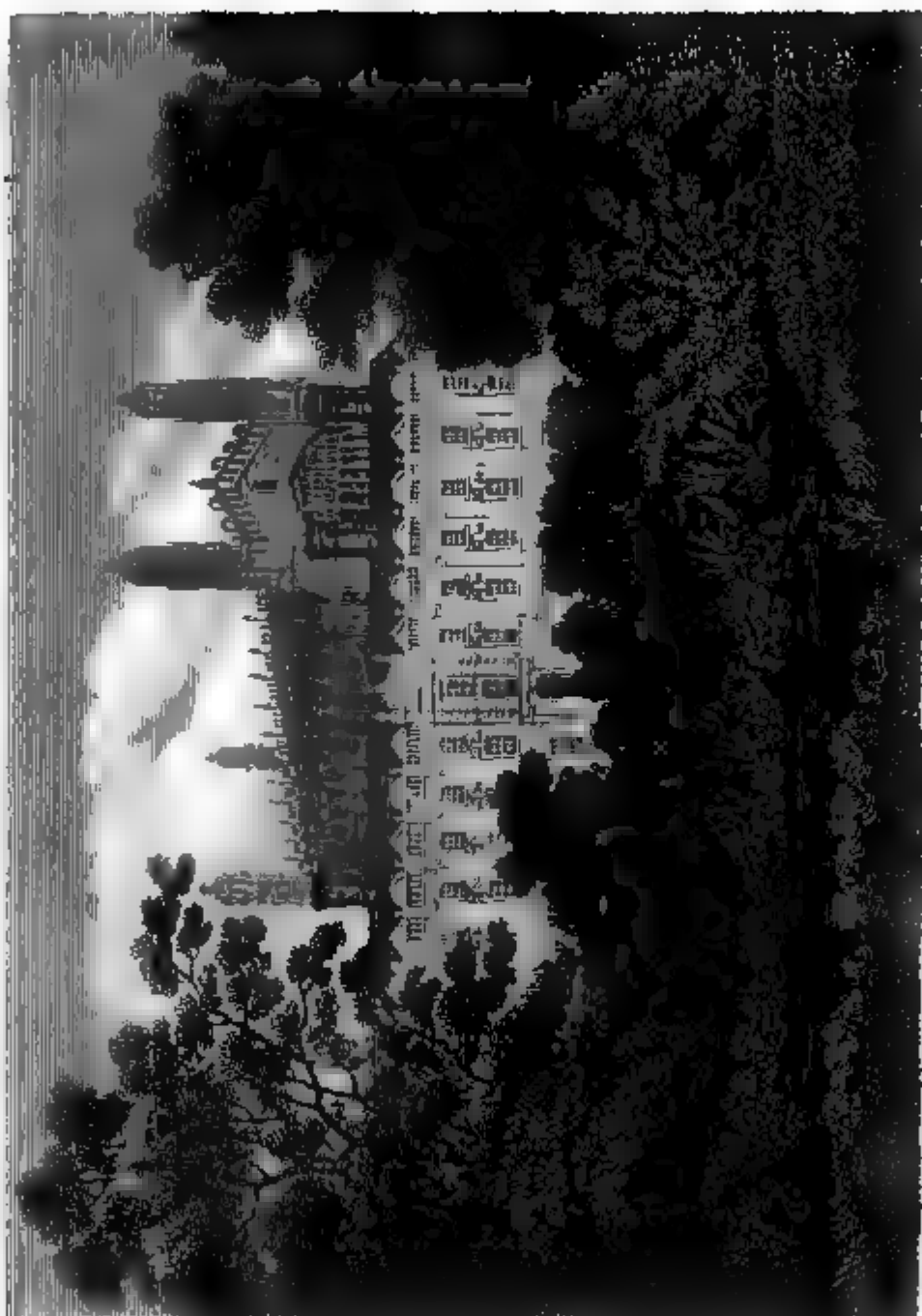
I close this account with Mr. Kendal, who took his A. M. degree in 1758. He is unknown as an author, but was fellow: a person of a wild deranged state of mind: but who, occasionally, poured out, extemporaneously, the most beautiful epigrammatic effusions. The following has fallen in my way, and is worth recording. It would have done honour to Gray.

The town have found out different ways  
To praise their different Lears;  
To Barry they give loud huzzas,  
To Garrick only tears.

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<sup>a</sup> He was senior wrangler in 1761.





Das Hotel von

## CLARE HALL.

**VERY** early we read of colleges of nuns<sup>a</sup>, and lady abbesses<sup>b</sup>. And when Benedict, “the father of monks, ascended to heaven<sup>c</sup>,” those of his order, whether male, or female, soon learnt to exchange poverty for riches. Kings, *for the salvation of their souls*<sup>d</sup>, endowed them

<sup>a</sup> Ασκηζομαι το Συστημα των παρθενων, as quoted in *Asceticōn*, p. 140, from Ignatius's Epistle to the Philippians; a *spurious* book in the judgment of almost all, even of Catholics, who have published editions of the apostolical fathers: it is, however, ancient. But how monastic writers used to conjure up spurious books, see Dr. James's *Treatise of the Corruptions of Scripture, Councils, and Fathers*, &c. The author of *Monasticōn* quotes two other spurious books\* with the same view. But the word Συστημα, for a college, does occur very early in Christian writers, who borrowed it from Plutarch (in Numa) and Polybius, lib. 1 and 2.—This note does not, *properly*, belong to this place, but may be of service in the course of the work. The author of *Asceticōn* referred to Ignatius, to hold out the idea, that Christian nunneries were as old as what are called the Apostolic age.

<sup>b</sup> Αββισσα, 1517. ουτω γαρ καλουσι τας πνευματικας μητερας. Palladii Hist. Lausiace, cap. 42. The Latin name was abbissa, abbatissa.

<sup>c</sup> It is said, in the Saxon Chronicle, of Benedict, the founder of the Cistercian order, ealra Muneca fæder fæder hecvenan, the father of all monks, ascended to heaven, A. 509.

<sup>d</sup> See the Saxon Chronicle.—The grants used commonly to run in some such form as this, Sciatis, me concessisse Deo et ecclesiæ sanctæ, & pro Dei amore et salute animæ, et parentum meorum, et pro statu regni mei, &c. In the library of University College, Oxford, is a well written and

\* Cipriani Epist. Chrysostomi Homil. in Matthæum.

with lands; prioresses procured impropriations for their own nunneries; and, princesses becoming foundresses of religious houses, and investing them with their whole dowries and fortunes\*, undertook their government. It is remarkable, too, that to monasteries, societies of monks not favourable to the sex, females have been used to show great partialities, and been most liberal in their benefactions and endowments.

Colleges, as afterwards formed, out of monastic houses into literary and more liberal institutions, were still guarded against female influence; yet, to these, also, the female sex generally manifested great regards. Prompted either by a generosity of mind, by sentiments of piety, or a desire of perpetuating their names, some ladies have enlarged them by their benefactions, others, as foundresses, have endowed them. And of this number was the lady whose name stands connected with Clare Hall.

This house had, in more ancient times, the name of University Hall. It is supposed by some, to have been that called Solere Hall, in one of Chaucer's *Canterbury Tales*. Mr. Robert Smyth<sup>b</sup>, indeed, says, "it is remarked, this hall, called University Hall, is the same as that called by Chaucer, Solere Hall. If so, he himself

valuable Codex, composed by John Abbot, in 1496, containing an account of privileges from popes, and grants from kings and princes, down to that time, made to the monasteries of the Cistercian order.

\* Thus the famous Etheldreda, daughter of *Anna*, king of the East Angles, and wife of Egfrid, king of the Northumbrians, becoming the foundress and first abbess of the monastery of Ely, settled on it the whole Isle of Ely, being a principality, and her marriage portion. See Bentham's *Hist. and Antiquities of the Conventual and Cathedral Church of Ely*, p. 45, first edition.

<sup>b</sup> Smyth's MS,

was a student in it. Archbishop Tennyson gives him up, and says, the poem styled, *Aula Amoris*, was none of his."

What authority they have for giving up "the Court of Love," as not Chaucer's, I know not. Mr. Tyrwhitt, a better critic, I suspect, than either, with respect to Chaucer, gave it him<sup>a</sup>. But unfortunately for the Archbishop, and my good friend, Robert Smyth, the passage in question, about Solere Hall, is not in the Court of Love, but in the Reve's Tale.

And, namely, there was a great college,  
Men clepen it the Solere Hall of Cambridge.

University Hall had its origin from Richard Badew, a cleric, who was, at the time, chancellor of the university. But the foundation was not his single act, nor, indeed, accompanied on his part with any endowment. He, uniting with some other collegiates, bought of Nigellus de Thornton, two messuages and a piece of ground in Milne, or Millar's Lane, which then lay between what are now called Queen's College and Clare Hall, near St. John Zacharie's Church<sup>b</sup>. Over this house he appointed Walter de Thaxted principal, with a few, who were called pensioners: but, though so denominated, they supported themselves at their own expense. Thus continued the state of things at University Hall, for sixteen years, when it was *accidentally destroyed by fire*.

William Badew was of a family of Great Badew, near Chelmsford, in Essex, that distinguished itself in an age, when knighthood, the last order in rank, but the first in antiquity, was in all its glory; and he added to the lustre

<sup>a</sup> The Preface to his edition of the Canterbury Tales.

<sup>b</sup> Clare Hall Register.



of his house by his patronage of literature, though not entitled to the honour of founding this hall.

For the building having been, as already observed, entirely consumed, the premises were resigned by Walter de Thaxted, with the consent of the said Richard Badew<sup>a</sup>, to a patroness, capable of giving Dr. Badew's wishes effect. This was Elizabeth de Burgo, the then Dame of Clare, widow, who received a surrender from Dr. Badew, and the University, of all the rights invested in this Hall. She then procured royal letters for erecting a building on the scite of University Hall, and, having bestowed on it ample endowments, allowed it to be called after her own name<sup>b</sup>.

This lady was of royal descent. She was daughter of Gilbert de Clare, Earl of Gloucester and Hertford, by Joan de Acres, daughter of King Edward I.<sup>c</sup>, and Queen

<sup>a</sup> Register of Clare Hall.

<sup>b</sup> *Licentia Instituendi Collegium Scholarium, in Mylne Street, per Cancellarium ac Magistros Universitatis.* Hare's MS. vol. iii. 32. This was in 1309, the first year of Edward II. This, according to Hare's Index, p. 59, is in the vice-chancellor's copy of Hare's Collections, though not in the Registrar's. In 1326, the first year of Edward III. the date commonly assigned to the foundation of the college, there is, in Hare's Index, p. 15, a *licentia perquirendi terras ad valorem annum £20, concessa Aulæ de Clare, ad petitionem Cancellarii et Magistrorum Universitatis*: and in the 47th of Edward III. *Literæ Patentis, ne Mandatum Regis in Causâ Discordiæ inter Scholares Aulæ suæ, et Scholares Aulæ de Clare quovis modo tendat in prejudicium Libertatum Universitatis, nec in consequentia trahatur.* Ibid. p. 23, 24. From the above account it is clear to me, that most of Mr. Cole's dates relative to the beginning of this college of Clare Hall are wrong. He makes the year of changing its name, from University to Clare Hall, 1340. Some, he says, write that this change was made in 1361. But from what has been said, it is clear both dates are wrong.

<sup>c</sup> Called, therefore, in a licence of Edward III. empowering her to give the appropriation of Lyddington, in the county of Cambridge, to

Eleanor of Castile. She first married John de Burgo, son of Robert de Burgo, and had issue by him, William de Burgo, Earl of Ulster; she afterwards became the wife of Theobald de Verdon; and, thirdly, of Sir Röger de Amorie. She was mother of William de Burgo, last Earl of Ulster, and possessed the title of Countess, say some, in her own right, as daughter and co-heiress to the last Earl of Clare, Gloucester, and Hertford: Mr. Cole, however, is not incorrect in saying, "she is generally, but not correctly, styled *countess*<sup>a</sup>, for she never attained to the title." Mr. Cole<sup>b</sup> further observes, that in a grant, dated 24th of April, 29 Edw. III. "she is stiled, la tres honorable Dame Elizabeth de Bourg Dame de Clare," and "that the family of Clare was so great and eminent in the time of King Henry III. that the arms of Richard de Clare, Earl of Gloucester, stand embossed and painted on the new wall of Westminster Abbey, next to those of St. Louis, king of France; and there were few cathedrals or religious houses in England without them<sup>c</sup>."

The new building was raised, and the endowment made at this lady's own expense; so, that with her justly rests the title of foundress, whether we consider Badew's attempt at raising a hall at first, or the Duke of Gloucester's patronizing the latter institution. In the master's lodge there is a half length portrait of this lady, though it is only a copy.

The other more distinguished patrons of Clare Hall

the master and fellows of this house, *Consanguinea Nostra Elizabetha de Burgo*. Pat. 10. Edw. III. p. 1. m. 3. A. D. 1336. Rymer's *Fœdera*, vol. iv.

<sup>a</sup> See Selden's *Titles of Honour*, 2d part, chap. ix.

<sup>b</sup> MSS. vol. ii.

<sup>c</sup> Sandford's *Genealogical Hist.* p. 141.

were, Thomas Cecil<sup>a</sup>, Earl of Exeter, counsellor to James I. (A fine full length portrait of this benefactor, and his lady, are in the Combination Room.) He gave to the amount of 108l. a year: John Freeman Butler, Esq. the most distinguished physician of his age, physician to James I. also, gave 200l. towards the support of fellows and scholars, besides a chalice and cover, for the altar, of pure gold, worth 300l. together with his library and other valuables.

Among the benefactors, also, appears the name of George Ruggle<sup>b</sup>, author of the Macaronic comedy, entitled Ignoramus, that so tickled the fancy of James I. He left 400l. in money and plate, together with some books, among which was the original MS. of Ignoramus, with notes, which, as I am informed, is now, unfortunately, missing.

Clare Hall has had its full proportion of donations and legacies: its church preferments too, are considerable. Among the livings belonging to it, ten are reckoned good ones. And, accordingly, Dr. Blythe, in succession fellow and master, and D. D. by mandamus, and styled M. D. by R. Smyth, ranks high in the list of benefactors; for, besides his library, he bequeathed to this college 5000l. which was laid out, principally, in the purchasing of church livings.

I omit several other benefactors' names, though, by a list taken from a college register, a large catalogue might be made: but in conformity with the idea, introductory to this chapter, I should notice some benefactresses, among

<sup>a</sup> Clare Hall Register.

<sup>b</sup> Borne at Lavenham in the countie of Suffolk; M. A. fellow, in 1617. Clare Hall Register.

whom appears Dorothy Countess of Exeter, consort of the Earl, already mentioned as a benefactor: to these should be added, Mrs. Edith Green, Mrs. Joan Herne, and Mrs. Joan Fountain.

King Richard III. it has been observed, seems to have claimed a relationship to the college, through his descent from the Earl of Clare. Whatever may have been his character, the society, it is said, derived from him considerable advantages. Mr. Cole and some other Clare Hall gentlemen seem to question his title to the honour of being their patron, ashamed of the name of one so infamous in history:

I who am curtailed of this fair proportion,  
Deform'd, unfinished, sent before my time  
Into this breathing world, scarce half made up,  
And that so lamely and unfashionably,  
That dogs bark at me as I go along.

*Shakspeare's Rich. III.*

But authorities seem to countenance the belief that he was: and his relationship to the family of the foundress is a presumption that he was: for bad men are not insensible to the pride of ancestry; and the author of the "Fable of the Bees," may instruct us not to scrutinize too nicely into the characters, or motives, of patrons and benefactors to public institutions<sup>a</sup>.

<sup>a</sup> "The man that supplies with his private fortune what the whole must otherwise have provided for, obliges every member of the society; and therefore all the world are ready to pay him their acknowledgment, and think themselves in duty bound to pronounce all such actions virtuous, without examining, or so much as looking into the motives from which they were formed,"

*Mandeville: Essay on Charity Schools.*

Archbishop Tillotson, who was a scholar, and afterwards fellow, of this society, is generally introduced, also, as a benefactor: and two portraits are preserved of him in Clare Hall; a small one in the master's lodge, and a half-length in the Combination Room: but Mr. Cole is for diminishing the merit of his benefactions, maintaining, that the principal benefit rendered the college by Tillotson, was recovering back to it by his influence, what had been removed from it by the Oliverians. If so, it must have been when he was fellow, or a little while after<sup>a</sup>.

But least I should seem, to my readers, to have forgotten the rule which I laid down, in regard to benefactors, I now proceed to other matters.

Much surprised I am, that our printed histories should not have noticed a circumstance clearly stated in the most ancient writings now belonging to this college<sup>b</sup>.

<sup>a</sup> M. A. and fellow, in 1651. *Clare Hall Register*.

<sup>b</sup> "On the back is wrote, by Mr. Betham, Bursar of Clare Hall," says Mr. Cole, "who lent me the original deed, October 3, 1768, from out of the archives of the college:"

"Petition of William Bingham to Henry VI. to grant his house, called God's House, built for scholars in grammar, to the master and fellows of Clare Hall, to endow it with lands to the amount of £50."

The petition and licence, the former in English, the latter in Latin, may be seen in Mr. Cole's MS. vol. ii. p. 3. The petition begins thus: "Unto the Kyng our Sovereign Lord: Besecheth the most mekely your poore preest, and continuall bedesman, William Byngham, person of St. John Zacharie, of London—Wherefore please it unto your most sovereign highness and plenteous grace, to consider how that to all liberal sciences, used in the said university, certain Lyflode is ordeyned and endued, saving only for grammar, the which is rote and grounde of all the said other sciences, and thereupon graciously to grunte licence to your forseid besecher, that he may give without fyn or fee (the same) his mansion, ycalled Goddeshous, the which he hath made and edifyed, and the seid other lands, tenements, rentes and services, and advowsons to the seid value, after the forme of a cedula to this bille annexed, to yntent,

In the reign of Henry VI. William Byngham, parson of St. John Zacharie, of London, having long perceived there was a great scarcity of school masters of grammar in England, petitioned his Majesty, that he might be permitted to give without fine, or fee, his mansion of God's-house, which he had built at Cambridge, together with its lands, tenements, and rents, to the value of 50l. a year, for the free support of poor scholars in grammar, to be subject to the master and fellows of Clare Hall. And conformably to Byngham's petition, Henry granted a licence for a college to be founded for twenty-four scholars, and a chaplain to govern and instruct them, and all to be subject to the master and fellows of Clare Hall: why this circumstance is not put to the account of the history of this college, I do not comprehend.

The college restored by the foundress, was again destroyed by fire, at least in part, that is to say, the master's lodge, the treasury, "and among other papers," says Mr. Cole, "the archives." How is it then, this gentleman, who was scholar of the college, was not aware, such acknowledgement destroys the name, at least, of his *original deed*<sup>a</sup>, *lent him*, as he writes it, *from the archives*. If what he says respecting the destruction of the archives is correct, his *original grant* could have been only a copy, or inspeximus, though derived, as it appears to have been, from original documents. However, the college was new-built, and the first stone laid May 19, 1638.

that the seid maist' and scholars mowe fynd perpetually in the forseid mansion, ycalled Goddeshous, xxiv scolers for to comense in gramer, and a preest to governe them, for reformation of the seid defaute, for the love of God, and in the wey of charites, in your toune of Cambrigge, for the herbigage of yonge scholars of gramer," &c. To commence in grammar means taking a degree in it.

<sup>a</sup> See page 40, note.

The old chapel was built in 1535. Previously to this period, the society performed their devotions in St. Edward's, the adjacent church. It is remarkable of the old chapel, that it was never consecrated: this was, I suppose, the reason that no one was ever buried there: and the only mural monument erected in it was a cenotaph sacred to the memory of their great benefactor, Dr. Blythe, whose remains lie in the above church. The tradition, that one person was buried there, is supposed to be a mistake.

Strangers are naturally struck with the new building: the court forms a handsome spacious square; all the structure being of free-stone, which preserves its original freshness; and, whether seen from the public walks, or surveyed in the open court, displays a brightness, a neatness, a uniformity, with something of elegance. The situation of the western side is beyond that of any other college enviable; its aspect over the river, meadows, promenade\*, and public walks, and to the adjacent country, is delightful, and its vista, already noticed, opening through two rows of fine limes, on terraced banks, and beheld from the eastern gate, through the whole length of the college, cannot be too much admired.

But, after all, the charm of this building is much assisted by its agreeable and happy situation. For, architecturally considered, the *indiscriminate* admiration of Mr. Cole and Mr. Ashby, is misplaced. It is not in the magnificence of style proportioned to the amplitude of its space, and the beauty of its situation: the western front is overcrowded with pilasters, fifty in number; and

\* Called Clare Hall Piece.

the *squarish* windows, corresponding in number to the pilasters, with the pert patch of ornament over them, is very ugly: indeed the edifice has in general too much of little ornament for the chaste classical style; the simplicity and harmonious appearance of the Grecian orders being almost lost amidst the capriciousness of the French taste of that period<sup>a</sup>.

The hall of this college possesses much of elegance; the Combination Room is one of the best proportioned rooms in the University, and the Master's Lodge very spacious; containing great part of the north and east sides. The Masters and Fellows gardens are on opposite sides of a neat bridge; and though not large, are very cheerful, having terrace-walks towards the river and meadows, from which they are separated by a quickset hedge. The Master's is distinguished by a magnificent green-house, which, as appertaining to a college, is quite unique.

"The library," says Mr. Cole, "is the most elegant of any in the University, being a large well-proportioned room, à-la-moderne, with the books ranged all around, and not in classes, as in most of the rest of the libraries in other colleges. It is exceedingly well filled with a

<sup>a</sup> This false French taste was commented on, and exposed, by Mons. Frearte, a writer of great observation, and the most classical taste, in a work dedicated, in 1650, to Monseigneur de Noyers, that minister of France, who so much forwarded the improvements in its public buildings: it is accompanied with the most perfect designs after the ancient orders, both Grecian and Roman, the theatre of Marcellus, the baths of Dioclesian, and the pillar of Trajan, &c.; and illustrated by the designs of the more modern artists. This excellent work was translated into English by the well-known Mr. Evelyn, accompanied with a Dedication to Charles II. It is entitled "The whole Body of Ancient and Modern Architecture."



choice collection of valuable books ; among the rest, one of the few of Pope Sixtus Quintus's folio Bibles, which were soon called in upon political reasons, and is reckoned of great value."

This is the new library: the old library contains a good collection of Italian and Spanish authors.

Of the celebrated Latin comedy of Ignoramus, he observes, " that the comedy of Ignoramus, supposed to be made by Mr. Ruggle, of Clare Hall, is but a translation of an Italian comedy of Baptista Porta, entitled, *Trapulario*, as may be seen by the comedy itself in Clare Hall library, with Mr. Ruggle's notes and alterations thereof."

Subjoined to this observation, the following words are added by Mr. Cole: " This is taken from some collections by Thomas Gibbons, Esq. which make the number 980, of the catalogue of the Harleian MSS. now in the British Museum. Art. 173, p. 161.

This is scarcely the proper place to add, " that about the beginning of the year 1611 (I quote from Hawkins's edition of Ignoramus), the University of Cambridge became engaged in a contest with the Mayor of the town and the Corporation, on the question which of the two, the Vice-chancellor of the University or the Mayor of the town, was entitled to precedence of the other." Mr. Ruggle sided with the University against the town, and in the character of Ignoramus, who talks a language half Latin, half English, and " woos in the language of the Pleas and Bench," he ridicules the pedantry of the lawyers in their ordinary phraseology. But there was something more in it than met the ear.

The MS. alluded to above was the original MS. of

**Ignoramus**, from which Mr. Hawkins derived the text of his edition, printed not many years ago.

As to the present chapel, that is, perhaps, entitled to unmingled praise: it is of the Corinthian order; and the proper ornaments of that order, the highly-finished stucco-work of the ceiling, the neat wainscoting, the fine painting of the Salutation by Cipriani, the elegant altarpiece, together with an excellent organ, and, above all, the admirable cupola in the ante-chapel, all conspire to render this one of the things the most complete, and most to be admired among all our colleges. The chapel, of course, is but small, but the magnificence of the cupola, within, gives it an air of greatness, though, externally, its situation is not the most favourable to architectural effect. As to the rustic basement, the expediency of that may not be obvious to every one, it being after a style usually attached to buildings designed for imprisonment or strength; yet there may be rules and necessities for it better known to the great masters of architecture.

This elegant chapel was designed by Sir James Burroughs, Master of Caius College, whose great skill in architecture caused his advice to be taken in all plans of buildings at Cambridge, made in his time, as that of the ingenious Dr. Aldrich had been before at Oxford<sup>a</sup>.

Learned and distinguished men next claim our attention.

The first are, principally, translators and divines.

<sup>a</sup> Dr. Aldrich, besides his other works, published, in Latin, a Treatise on Civil Architecture; of which, however, I think, only 50 copies were printed.

Archbishop Heath was one of the *translators*<sup>a</sup> of Henry the VIIIth's Bible: Dr. William Branthwaite<sup>b</sup>, in succession, Fellow of Emmanuel, and Master of Caius College, was first student of Clare Hall; one of the translators of James the First's Bible. Abraham Whelock<sup>c</sup> published the *Versio Persica et Latina Quatuor Evangeliorum*; and was the editor of Bede's *Ecclesiastical History*. David Owen, according to R. Smyth, wrote the *Consent of the Papist and Puritan in the deposing and King-killing Doctrine, or Anti Paræus, Determinatio de Sacrilegio contra David Paræum*, printed 1619. Nicholas Ferrar, Esq. Fellow, was, according to the same, "styled St. Nicholas, from the sanctity of his life, and friend to the devout Herbert; author of the *Treatise of John Veldesso's Pious Considerations, the Companion in Arms to the Emperor Charles V. and at length also in the cloister: he died in 1639.*" Dr. Boyse was Fellow, and author of the *Postills in Defence of the Liturgy*. Carter calls him the author of Bishop Andrew's *Tortura Torti*, against Becanus the Jesuit: but this should be given to Richard Tompson, whom he next mentions as a *noted philosopher*<sup>d</sup>. Lind-

<sup>a</sup> So I speak, according to the usual way of speaking, concerning the Bible put forth under the authority of Henry VIII. It was, however, no new translation, but only Matthew's altered. This is said once for all; as I shall not deem it necessary to speak hereafter of others concerned in *Cranmer's Bible* as *translators*.—See Lewis's Pref. to Wickliffe's Translation of the New Testament.

<sup>b</sup> Ibid.

<sup>c</sup> "Abraham Wheelock, borne at Loppington, in the Countie of Shropshire, Master of Arts. He was the first Professor of Arabic in this University, and Fellow in 1617." *College Register*.—He afterwards took the degree of B. D.

<sup>d</sup> The book is entitled, *Elenchus Refutationis Torturæ Torti pro Re-*

sell, in succession Bishop of Peterborough and Hereford, was editor of Theophylact on Paul's Epistles, and the *Catena Jobi*. Samuel Lowth wrote a work, entitled, *Archeologiæ Philosophicæ, and de Fide, and de Officiis Christianorum*. He was A. B. of this college 1657.

Dr. George Jollyffe was an eminent physician, and he is said by Carter<sup>a</sup> to have been the discoverer of the *Vasa Lymphatica*. Henry Jollyffe was a learned Catholic author, who wrote against Cranmer and Hooper.

During Charles the First's disputes with the Parliament, the Master and several Fellows<sup>b</sup> were ejected for too much loyalty, and at the Restoration others were ejected for too little. I shall not measure the merits of either cause, nor the motives and principles of its advocates; but shall, as before, take notice of two or three on both sides, who are best known.

Mr. Oley, one of the loyalists, published Dr. Jackson's Works, and also Mr. Herbert's Country Parson, to which he wrote Prefaces. To his zeal, it seems, the new structure was greatly indebted, of which he was consi-

verendissimo Epist. Eliens. contra Martin. Becanum. Tompson also wrote, a *Diatribè de Amissione et Intercessione Gratiae et Justificationis*, printed in 1618.

<sup>a</sup> On what authority this is said by Mr. Carter, I know not; a claim to the discovery of the *Vasa Lymphatica* has been claimed, as I am informed, by a medical gentleman, both by Dr. Monro and Dr. Cullen.

<sup>b</sup> The *Querela Cantabrigiënsis* makes out seven Fellows; Mr. Walker eight, adding Mr. Potter, who he thinks was a Presbyterian, ejected by the Independents. *Sufferings of the Clergy, &c.* p. 141, second part.

dered almost by his benefaction, zeal, and inspections, the Father and Patron. But his ejection forced him from his favourite child. In 1660 he was restored to his fellowship and living, and had conferred on him two other good pieces of preferment<sup>a</sup>.

Dr. Gunning was a person of great notoriety; no man a more zealous advocate for his majesty and the church; no man a greater *Malleus Hæreticorum*. According to Mr. Walker, he had two or three set disputations with Papists; and hunted after all sorts of heretics, and disputed with them in their own congregations. It was in consequence of a sermon preached by him at St. Mary's Church, that the University of Cambridge published their Protest against the Covenant. He was ejected by the Parliament, from his fellowship at Clare Hall, for refusing to take the Covenant<sup>b</sup>: on the return of Charles, he was first made Master of Christ's College, afterwards of St. John's, and Lady Margaret's Professor of Divinity. In 1669 he was made Bishop of Chichester, and in March 1674, Bishop of Ely<sup>c</sup>. He died 6th July, 1684; and an apposite sermon was preached on his death from 2 Kings, 11, 12. My Father! my Father! The horsemen of Israel, and the chariots thereof.

Bishop Gunning was a man of considerable learning: his works, according to Anthony Wood<sup>d</sup>, are, "A Contention for Truth, being the substance of Disputations, before thousands of People, in St. Clement Danes' Church."—"Schism unmasked."—"View and Correc-

<sup>a</sup> Ibid.

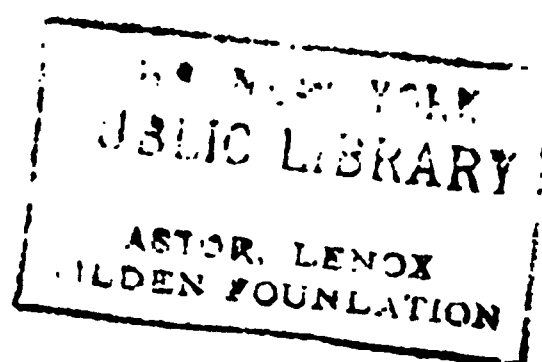
<sup>b</sup> Peter Gunning, borne at Howe, in the countie of Kent, M. A. and Fellow 1620. *Clare Hall Register*.

<sup>c</sup> Godwin de Præsulibus Ang. p. 276.    <sup>d</sup> Athenæ Oxon. p. 764.



June 2nd 1890

Coler's Hall.



tions of the Common Prayer.”—“ The Paschal or Lent Fast, apostolical and perpetual, and an Answer to some Objections of the Presbyterians to the Fast of Lent.”

Let us now pass to the Non-conformists.

One of the most distinguished of these for learning, was Mr. David Clarkson, B. D. He appears to have gone off to a living, before the Restoration: for, according to Dr. Calamy, he was ejected from Mortlack, in Surry, by the Bartholomew Act<sup>a</sup>. While at Clare Hall, he had been Fellow, and Tutor to Mr. Holcroft, and Mr. Tillotson<sup>b</sup>, after Archbishop of Canterbury, who, according to Calamy, bore a singular respect to him, as long as he lived. He wrote a Discourse against the Romanists, in 4to. entitled “ The Practical Divinity of the Papists proved destructive to Christianity and Men’s Souls;” also, no Evidence for Diocesan Episcopacy, and a Defence of it in 4to. and two Sermons in the Volumes of MORNING EXERCISES. After his death were published two Discourses by him, on Free Grace, another on Episcopacy, a third on Liturgies; and a volume of his Sermons in folio.

Francis Holcroft, A. M. and Fellow, though not an author<sup>c</sup>, was a great sufferer for his principles, and a leader among his party. He was a man of a bold spirit; as an Independant, he was what Gunning was, as an

<sup>a</sup> Calamy’s Account of Ejected Ministers, vol. ii. p. 667.

<sup>b</sup> I apprehend Walker is incorrect, in saying, that Tillotson succeeded David Clarkson in his fellowship; as I find by a register of Clare Hall, that Dr. Cudworth was Master, and Henry Holcroft, David Clarkson, Francis Holcroft, and John Tillotson, were all A. M.’s and Fellows, in the same year, 1652.

<sup>c</sup> A Letter only of his was printed—“ A Word to the Saints from the Watch-Tower.”



Episcopalian. With the zeal of an innovator, he was obliged to sit down with the lot of a martyr; and was ejected both from his fellowship, and his living of Basingbourn, in Cambridgeshire. In 1663 he was thrown into jail for preaching privately in Cambridge; and after his enlargement from his first imprisonment, was imprisoned again, for almost nine years, in Cambridge castle, from 1663 to 1672.

He was a man of family, the son of Sir ——— Holcroft, and his first enlargement was obtained by the influence of the Earl of Anglesea: in all his sufferings he experienced much kindness from Dr. Tillotson, who had been his fellow-student and chum<sup>a</sup> at Clare Hall.

After his enlargement from Cambridge castle, Holcroft persevered in preaching, and formed dissenting churches. I have been thus particular, because, assisted by other ejected Cantabs, he became the father and founder of the Independant congregations in and about Cambridge<sup>b</sup>.

Dr. Cudworth, according to *Querela Cantabrigiensis*, was made Master here by the Parliament, when Dr. Paske was ejected. He was a man of great abilities and learning, author of the *Intellectual System of the Universe*, a work replete with ancient literature. It is of

<sup>a</sup> Chum is a college phrase for chamber-fellow; from *Chommer*, Fr. to rest, says Bailey; Dr. Johnson better, from *Chom*, Armoric, *to live together*.

<sup>b</sup> His principal assistant was Joseph Oddy, A. M. who had been ejected from his fellowship in Trinity College, and the living of Mildred, Cambridgeshire. Mr. Oddy commenced afterwards itinerant preacher in the Isle of Ely.—An Account of Holcroft and Oddy, together with that of the Rise and Establishment of the Dissenters in Cambridge, being derived from the Dissenters' church book in St. Andrew's parish, Cambridge, may be seen in Robert Robinson's *Memoirs*, p. 35.

this, that a writer, quoted by Mr. Collins, in *his Discourse of Freethinking*, pp. 48—85, says, with some severity, which, however, he qualifies by saying, “that the most that charity itself can allow the Doctor is, if it could step forth, and speak his character to the world, that he was an Arian, a Socinian, or a Deist.” Dr. Cudworth was succeeded in the mastership, according to Mr. Walker, by Dr. Theophilus Dillingham, before the Restoration. He died 1688.

All I shall add further of Dr. Tillotson is, that he took his degree of S. T. P. in 1666; that he was made Dean of Canterbury 1672, Dean of St. Paul’s in 1689, and that, contrary to the expectation of all<sup>a</sup>, he stepped immediately thence, in 1691, to the archiepiscopal throne, of the province of Canterbury. His works consist of sermons, and few *Sermons* have been so much read and admired as Archbishop Tillotson’s<sup>b</sup>.

Mr. Thomas Philpot, says Mr. Carter (he should have said Thomas Philipott, Esq.), was an antiquary; Mr. Smyth adds, he was a poet. Of his poetry I have seen nothing, and can say nothing. But he wrote an *Historical Discourse of the first Invention of Navigation*, which is curious, and very rare, 1661<sup>c</sup> and also *Villare Cantianum*, or Kent SURVEYED and ILLUSTRATED; being an exact Description of all the Parishes, Boroughs, Villages, and other respective Manors, included in the County of Kent, drawn out of

<sup>a</sup> Dr. Richardson, in Godwin, de Præsul, &c. p. 166.—This distinction, it is said, was obtained through the influence of Bishop Burnet with King William, and after much solicitation and importunities with Dr. Tillotson to accept it.

<sup>b</sup> His Works were published by his Chaplain, Dr. Barker.

<sup>c</sup> A copy is in the library of the London Institution.

Charters, &c. 1659. It is more concerned in matters of genealogies and heraldry, than Lambarde's Survey of Kent: both his works are valuable, and I am persuaded, if Philipott ever wrote poetry, it will be worth reading.

The two next I shall mention were eminent, but what were called moderate Puritans, who would have preferred comprehension to separation: but both were ejected from their livings by the Bartholomew Act in 1662. The first was Mr. James Calvert, contemporary at Clare Hall with Clarkson and Tillotson, and author of what Dr. Calamy calls a learned work<sup>a</sup>, which he dedicated to Bishop Wilkins, who says Dr. Calamy dryly "encouraged him to look for a comprehension;" but, "with all his (Mr. C.'s) moderation, he was a true Nonconformist." He was ejected from Topcroft, in the county of York, and died in 1698.

The other Puritan was Joseph Trueman, B. D. Dr. Calamy, amidst the admiration of his other literary attainments, says of him, "he was a good critic on the learned tongues, and particularly on the Greek, where his head would serve instead of a Lexicon." He was author of three treatises of a controversial cast, and his *Great Propitiation* was much admired (a proof how moderate he was as a separatist) by Bishop Gunning: he was, however, ejected from Cromwel, in Nottinghamshire, by the Bartholomew Act, and died in 1671.

Mr. Whiston, the Lucasian Professor of Mathematics, introduced before, must be mentioned again, as having

<sup>a</sup> Entitled, *Naphtali, seu Collectat. Theolog. de reditu 10. Tribuum Conversione Judæorum, et Mens. Ezekiel.* Lon. 4to. 1622. Dr. Calamy's Account of Ejected Ministers, p. 830.

been Fellow of Clare Hall, of which, as he tells us himself, he was entered about the middle of 1686, and in 1693 became M. A. and Fellow<sup>a</sup>. A mere list of his books would fill a score pages of our volumes; so I only touch as it were the surface of them: for he wrote on mathematics, astronomy<sup>b</sup>, meteors, eclipses, the longitude, chronology, and astronomical principles of natural and revealed religion; the scripture—theory of the earth; he translated Josephus's History and Antiquities of the Jews; he wrote on Primitive Christianity; four volumes on the Prophecies, and the Book of Revelations<sup>c</sup>, the sacred History of the New Testament, and what he calls a *Primitive New Testament*, in four parts, containing the Four Gospels, the Fourteen Epistles of St. Paul, seven Catholic epistles, the Revelation of St. John, together with the *Titles of the rest of the Books of the New Testament, not yet known by the body of Christians*, viz. The Epistle of the Corinthi-

<sup>a</sup> Memoirs of his Life and Writings, written by himself.

<sup>b</sup> He maintained that the comet which appeared in 1680 was that which caused the deluge.

<sup>c</sup> This he inscribed to Prince Eugene, who gave him a purse of 17 guineas, adding, good-humouredly, He was not aware he had the honour of being known to St. John. Indeed, in his *Completions of Prophecies*, W. Whiston was completely mistaken, a mere “Will-o'-th' Whisp,” as one of his opponents called him (see a pamphlet with this title by a gentleman formerly of Queen's College, Oxford). For neither did Prince Eugene entirely destroy the Ottoman Turkish empire from Europe; nor did he totally subvert the French Government, which latter, according to Whiston, was to fall in 1716. I have seen Mr. Whiston's copy of his *Essay on the Revelations*, which was lent me by the Rev. Mr. Meen. It has corrections by the author, who intended, I suppose, to have published a third edition. This second edition, *greatly improved and corrected*, was published in 1744.

ans to Paul, and his Answer; The Epistle of Timothy to Diognotus, and the Homily; The *two* Epistles of Clement to the Corinthians; *the Constitutions of the Apostles*, in eight books; The Catholic Epistles of *Barnabas*, with the *Shepherd of Hermas*, in three; the *ten* Epistles of Ignatius; The Epistle of Polycarp to the Philippians; Josephus's<sup>a</sup> Homily concerning Ades, with the Martyrdom of Polycarp<sup>b</sup>. He also published a Collection of authentic Records, belonging to the Old and New Testament. He wrote on Baptism, the Eucharist; and proposed publishing all the *genuine* Christian writers of the three first centuries, but did not receive sufficient encouragement.

By Mr. Whiston, the apostolical constitutions were considered as *divine originals*, in some cases, a surer guide than the received canon of the New Testament itself. They became therefore his "immoveable guide and standard<sup>c</sup>," though now considered by Christians, both by Catholics and Protestants, as spurious<sup>d</sup>. Some parts of his Primitive Christianity were thought favour-

<sup>a</sup> He supposed Josephus to have been an Ebionite.

<sup>b</sup> It is remarkable enough, that Whiston has received none of those published by Fabricius, Hamburgi 1703, in his Codex Apocryphus N. Testamenti.

<sup>c</sup> Memoirs, vol. i. 389.

<sup>d</sup> They are, indeed, quoted by Catholic writers in abundance, and in behalf of doctrines, for which I am sure Mr. Whiston was no advocate. See Dr. James's Treatise of the Corruptions of Scripture, Councils, and Fathers, &c. First Part. But their writers of greatest authority, Baronius, and Possevin, the Jesuit, thought they could not be proved to be either apostolical or lawful, or written by Clement. See also Bellarmine de Scriptoribus Ecclesiasticis, p. 51. The most judicious of Protestant writers are, I believe, uniform in their rejection, whatever they may think of their antiquity.

ably of by several, who afterwards became Socinians or Deists, and by others, who continued Athanasian Trinitarians. Whiston had expostulations, in writing, with them all.

He wrote against Chubb, Collins, Toland, Tindal, and Morgan, as well as against Dr. Sykes, and he addressed expostulatory letters to bishops and archbishops. He also wrote *Emendanda in Collegio*; and *Emendanda in Academia*: the former paper he did not preserve; the latter may be seen in his *Memoirs*<sup>a</sup>.

His *Memoirs* contain several curious particulars relative to the opinions of the most learned men of his time, as well among the dissenters, as members of the University and church. Such particulars, however, belong not to the present place. This learned, laborious, singular man, died in 1752.

Mr. John Lawrence was Whiston's chum in Clare Hall, and published two or three letters of Dr. Clarke's, and his own;—I am not aware he published any thing beside.

Dr. Green wrote an *Inquiry into the Modern Philosophy*.

Benjamin Newton, A.M. 1702, published a volume of *Practical Discourses*; and Mr. Bulkley a poem, in twelve books, on the *Last Day*.

Nearer our own time, William Green, A. M. published a "New Translation of the poetical Parts of Scripture," already mentioned: contemporary with whom was John Berridge, A. M. 1742, an eminent methodist, senior Fellow of this College, and author of the *Christian World unmasked*.

<sup>a</sup> *Memoirs*, vol. i. p. 45.

R. Smyth records Archbishop Hort, formerly scholar of this college, as author of a volume of judicious Practical Sermons. He was Bishop of Furnes and Leiglin in 1721, and afterwards Archbishop of Tuam. John Wilcox, S. T. P. Reg. Com. 1728, was master when the new statutes were made, at which time several pamphlets flew about on the subject. In this controversy, I understand, Dr. Wilcox wrote one or two pieces. Dr. Goddard S. T. P. 1761, Master, wrote a volume of sermons, dedicated to the then Chancellor, the Duke of Grafton. One is on occasion of opening the new chapel,

John Parkhurst, A. M. 1752, published an Hebrew English, and English Greek Lexicon. He was an Hutchinsonian, and his Hebrew Lexicon, being entirely in reference to the Old Testament, explains its language, agreeably to the Principia Mosis, which Mr. Hutchinson opposed to the Principia Newtoni. Agreeably to this philosophy, he gives expositions of Jehova, and Eloheim, fire, light, and spirit, *the material Trinity*, &c. It is agreeable to the genius of this philosophy to find analogies in nature to what is taught, as revealed in the Old Testament; and it opposes the doctrine of gravitation. The English Greek Lexicon is confined to the New Testament.

Dr. William Dodd was a student of this college. He took his A. M. degree in 1759, his L. L. D. in 1766. On his first leaving college, he became acquainted with some leading men among the Hutchinsonians<sup>a</sup> and Methodists: but soon leaving them for other pursuits, and other connexions, he became Prebendary of Brecon, and one of the King's Chaplains; and was for many years a popular and much-admired preacher.

<sup>a</sup> See Mr. William Jones's Life of Bishop Horne, prefixed to his Works.

His writings are various and numerous. He published an English translation of Callimachus's Greek Hymns, with Notes; a Commentary, and Notes on the Bible; Sermons on the Parables; Sermons to Young Men, with appropriate Anecdotes, in two volumes; several single sermons; the Beauties of Shakspeare, in three volumes<sup>a</sup>, and some anonymous pieces.

He was also the original planner of the Christian Magazine, and for some time the principal writer in it; where his most conspicuous pieces are, Reflections on Death, and various poems. He was also with Mr. Jonas Hanway, one of the first promoters of the Magdalen hospital, to which he became chaplain, and in behalf of which he published hymns and commendatory addresses.

Of his melancholy end, so well known to every one, it is not our business to say any thing, except that it happened June 27, 1777; and that his Thoughts in Prison, and a Sermon addressed to his unhappy Fellow-convicts, are given to Dr. Samuel Johnson; but with what justice I do not know.

I have just recollected the following elegant lines written by this unfortunate man.

*To a Lady, on her presenting the Author with a Rose-Bud.*

The smallest of presents, received from the fair,  
 With pleasure we take, and with transport we wear;  
 But the gift of a Rose-Bud, Eliza, from thee,  
 Is a present, which fit for a monarch might be;  
 And remember one virtue the Rose hath to boast,  
 That its fragrance remains, when its beauty<sup>b</sup> is lost.

<sup>a</sup> The last edition of this work, published since Dr. Dodd's death, contains a short, but most sarcastic dedication, to the Earl of Chesterfield.

<sup>b</sup> Dr. Watts, however, had been beforehand with Dr. Dodd, in the idea—

This will scent like a rose, when I'm dead.



Several distinguished noblemen might also be mentioned, as having been students of Clare Hall; among whom are John, Earl of Ashburnham, 1749; Thomas Townsend, Lord Viscount Sydney, 1789; his brother, the Right Honourable Charles Townsend, and Thomas Holles, Duke of Newcastle, Chancellor of the University, 1748. In his time, the new statutes of Clare Hall were made; and from Clare Hall his Grace went, accompanied with the Heads of Houses (in 1755), to lay the first stone of the eastern side of the Public Library.

Geoffrey Chaucer is claimed by Leland for Oxford, but Tyrwhitt, our able critic on Chaucer, an Oxonian, too, owns, it is without the shadow of a proof<sup>a</sup>: choosing to act modestly on a point disputed, I did not put our old poet at the head of the above list, but have chosen to place him here. For the evidence from his writings favours Mr. Tyrwhitt's opinion that he was educated at Cambridge, and of Clare Hall.

My name alas, my harte why  
 Philogenet I cal'd um far and nere  
 Of Cābridge clerke—

Court of Love, f. 352.

Chaucer was born in 1328, and died in 1400.

<sup>a</sup> Tyrwhitt's Appendix to the Pref. to the Canterbury Tales, where his opinion concerning *Solere Hall*, with a few other particulars, may be seen.

1741  
FUEL  
ASIA  
TILMAN FOUNDATION



Drawn by King by 1864

## JESUS COLLEGE.

**ANCIENT** writings have recorded, that Jesus College rose out of an ancient monastery; not as a young phoenix is said to spring, out of the ashes of an old one, merely invigorated with strength; but as a butterfly springs from the chrysalis, in a new form, and with different powers; and we have evidence sufficiently clear to the sight, that what appears now, as a college of scholars<sup>a</sup>, was formerly a religious house.

Jesus College, as an endowed foundation, is certainly not the third in succession of our present colleges; but on account of the antiquity of the College of Nure, which preceded it, I place it here, and it suits my convenience.

The tale of the nunnery of St. Radegunda, or Radegundis—for that was the name of the guardian saint of the old establishment—must be short:

Radegunda, or Radegundis, was a queen of France, who retiring from public life, resigned herself to monastic seclusion. Hence, according to the fashion of the times, she received canonization. Churches and religious houses in abundance were dedicated to St. Rade-

<sup>a</sup> In the charter of foundation it is thus described:

“Scholarium in grammatica erudiendorum.” 1497. 12 Hen. VII.

gundis; and it was creditable for a sainted queen, more so, perhaps, for having been married, to be looked to as the protectress of virginity: perhaps, the reader may not dislike the more formal account of Mr. Parker<sup>a</sup>; “to acquaint you then with her original,” says he, “Rædegundis was a queen of France, daughter of Bertram<sup>b</sup>, King of Thuringia in Germany, and wife to the most potent Lothair, King of the Franks, the son of Clovis the Great, the first Christian King of France: she, about the year of our Lord 460<sup>c</sup>, leaving her husband, retired into a monastery at Poitiers, and there founded the abbey of the Holy Cross, where they still shew her tomb.”

We have several instances no less remarkable in our own history. *A wife of the King of the West Angles*—her name Etheldreda—was the foundress, and herself the first abbess, of the famous monastery that bore her name in the Isle of Ely. The kingdom of Kent also could boast two royal ladies, who founded monasteries of veiled nuns, and who became the abbesses; Sexburga, of Shepey, and Mildred, of Thanet; and Edith, a royal dame, founded a nunnery at Wilton; all saints, like Etheldreda, and who all worked miracles as well as she<sup>d</sup>.

<sup>a</sup> Hist. of Cambridge, p. 116.

<sup>b</sup> Called in Orig. Jes. Bertharius.

<sup>c</sup> Origines Jesuanæ MS. has it 560, and dates her death 1190, by error, I suppose, in the copyist.

<sup>d</sup> Lambarde gives a sort of sauce to his “Perambulations of Kent,” by mixing with them many of the miracles of these ladies, such as their lying in ovens three hours without feeling the fire; drawing water over hills, contrary to nature; banishing some noisy birds, that used to disturb a particular neighbourhood; casting out the devil, &c. plenty of

The honour of endowing, and perhaps of dedicating to St. Radegundis, this nunnery, or (as it is called in the charter of Foundation of Jesus College) priory<sup>a</sup>, is ascribed to Malcolm Earl of Cambridge and Huntingdon, and King of Scotland, in the middle of the twelfth century, though a little cell of Benedictines had been settled there, we are told, before that period.

It has already been shewn, how very inaccurate Dr. Fuller is in fixing the date of Malcolm's endowment of this nunnery; so it is needless to dwell on it here. It would be easy to enlarge on the ancestry, dignities, and successors of Malcolm, as Mr. Parker has done; but, *κορυφεται εν βασιλευσι*<sup>b</sup>, *In kings you reach the summit*: a king of Scotland is a king of Scotland; capable of receiving little ornament from relationship, and of giving as little to a monastery<sup>c</sup>.

which things are in the *Nova Legenda Angliæ*, and I rather wonder that good Mr. Bentham, whose very valuable History of Ely is written sufficiently according to the *taste of the monkish times*, did not give us more of the *miracles* of Etheldreda.

<sup>a</sup>In the charter of Foundation of Jesus College it is entitled, *Licentia ad Prioratum Sanctæ Radegundis supprimendum et Collegium fundandum*, &c. RYMER'S FŒDERA, Vol. 12.

There were other places in England sacred to St. Radegundis; at Bradsole, a village near Dover, in the county of Kent, was a monastery of St. Radegundis, whose abbot used to be called by the king's brief to Parliament, and therefore ranked among the *proceres Regni*.

There was also a chapel dedicated to her in the Crypts of St. Paul's.

Dugdale's Hist. of St. Paul's, p. 226.

<sup>b</sup>Pindar. Ob. Od. 1.

<sup>c</sup>To enter, however, into the sympathies of Malcolm, the founder of the nunnery, and the saint protectress, I cannot forbear copying from the Orig. Jes. what the author copies from Dempster and David Camerarius. *Deniq. ut paria hic omnia videantur, Radegunda licet uxor*

It was quite natural for ladies of distinction to become benefactresses to nunneries: accordingly we find, that Lady Constantia, consort of Eustace, Duke of Boulogne, and son and heir of our King Stephen, was a considerable benefactress to this house; which I the rather mention, because Mr. Parker speaks as if Constantia gave them only the fishery from the bridge of Cambridge to the Abbey of Croyland; whereas, she gave them lands also, and these are, I suppose, what are called Nun's Lands to this day. The deed of conveyance\*, copied from the archives of Jesus College, the reader will find in the note.

The immoralities of monasteries became the subject of complaint very early in the 13th and 14th centuries:

*Lotharii virgo tamen fuit. Malcolmus quoque ab abhorrendis nuptiis virgo communiter dictus erat. Illam Scriptores Gallici inter suæ Gentis Sanctulas; hunc Scoti inter Gentiles Divos enumerant.*

\* Constantia, Comitissa Nigello Eliensi Episcopo et omni clero et omnibus baronibus Cantabrig. Scir. et Burgensibus de Cantebrig. tam futuris quam præsentibus salutem. Sciatis me dedisse et concessisse sanctionialibus de Cantebrig. totam terram earum infra Burgum et extra tam possidendam quam possessam quiete de hagabulo et de langabulo, et totam piscaturam, et aquam quæ Burgo pertinet tam libere & quiete et honorifice, sicut Maritus meus Comes Eustachi liberius et honorificentius habuimus, pro anima mariti mei comitis Eustachi et pro anima Matildæ Reginae, et antecessorum nostrorum, necnon pro salute regis Stephani in perpetuam Eleemosynam. His testibus N. Eliensi Episcopo, sans date.

In the reign of King Stephen, i. e. between 1135 and 1154, Eustace, Earl of Boulogne, son of King Stephen, was married to the Princess Constantia, sister of Lewis the VIIth, ou le Jeune, A. D. 1137. Henry's History.

The above Nigellus was Bishop of Ely, from the year 1133 to 1169. The same book of archives contains also King Stephen's confirmation of the same grant, together with Nigellus's.

they afforded matter for satire both in prose and verse. Chaucer is never so facetious, as when satirizing them<sup>a</sup>; in *Pierce Plowman's Visions*, a well-known poem of the 14th century, there is a prophecy in form of their downfall, as we have already seen; and in the beginning of the 15th Henry IV. commissioners were appointed to visit and reform all the monasteries of the Cistercian order in England<sup>b</sup>; so that, with respect to the dissolution of these houses, and the confiscating of their revenues, the Reformation of the 16th century did but hatch the egg: for it was laid long before.

But this house of St. Radegundis required neither Lollard nor minstrel, to expose it, nor any arm of secular authority to shake it down. It was professedly a society of *veiled nuns*, a college of virgins<sup>c</sup>; yet a house of frail sisters<sup>d</sup>, who committed an act of *felo de se*: and this must suffice for the priory of St. Radegundis.

Anciently there was not only over every nunnery its peculiar guard and prior, but there were provincial priors, who presided over all the nunneries of each

<sup>a</sup> See the Nuns and Friars Tale, in Chaucer's *Canterbury Tales*.

<sup>b</sup> Rymer's *Fœdera*, vol. 8.

<sup>c</sup> There were, very early in the Christian Church, Colleges of Virgins, as before observed. *Asceticōn*, Lib. ii. Cap. xi.

<sup>d</sup> The following neat lines are incidentally quoted by the grave author of *Asceticōn*, being a History and Defence of Monastic Institutions.

Harum sunt quædam steriles, quædam parientes,  
Virgineoq. tamen nomine cuncta tenent:  
Quæ pastoralis baculi dotatur honore,  
Illa quidem melius fertiliusq. parit;  
Vix etiam quævis sterilis reperitur in illis,  
Donec eis ætas Talia posse negat.



order in every province; but the jurisdiction of monasteries belonged at this time<sup>a</sup> to the bishops of their respective dioceses. It was, therefore, John Alcock, Bishop of Ely, who obtained licence of Henry VII. to convert this his monastery into a college. The charter of foundation is dated 1496: it was dedicated to the most Holy Trinity, the Blessed Virgin, and St. Radegundis, though, by the founders joining to it from the beginning the name of Jesus, it now retains, and did from his time, only that name<sup>b</sup>.

To speak then of the founder: he was born at Beverley, in Yorkshire, and educated at Cambridge, where he took his doctor's degree in 1461. He was first patronized by Kemp, Bishop of London, and from inferior preferments, rose to some of the first offices in church and state. In 1461 he became Dean of St. Stephen's, Westminster, and Master of the Rolls: in 1472 he was consecrated Bishop of Rochester: in 1476, after being made President of Wales, he was translated to Worcester, where he continued ten years; for, according to Bishop Godwin, he succeeded Morton in the see of

<sup>a</sup> Archbishop Parker describes the matter thus: Alcock—*papæ retulit abbatissam sanctimonialium Radegundæ ordinis sancti Benedicti haud pie sancteq. vivere; eâq. decedente, abbatiam ad ruinam paratam, et a virginibus ordinem deserentibus desolatam fuisse, A. D. 1496. Catalogus Procancellariorum Cantab. &c. sub. fin. Antiq. Britan. Eccles. &c.*

<sup>b</sup> So the Regist. Alcock (fol. 125), as referred to by Bentham, Hist. of Ely, p. 182. The name should seem to be immediately derived from the chapel of the monastery that was dedicated to Jesus.

Vulgo autem appellari Coll. Jesu, ab ecclesia conventuali sive sacello Jesu dicatæ. Orig. Jes.

Ely, A. 1486<sup>a</sup>, and, that his civil dignity might keep time with his ecclesiastical, he was raised, while Bishop of Ely, by Henry VII. to be chancellor of England<sup>b</sup>.

Alcock lived then under the full sunshine of royal patronage many years, for he did not die till the year 1500. He, of course, acquired considerable wealth, for which his taste in architecture found a ready vent. Many of the Norman prelates, as the Saxons were before, and their successors to the Reformation, are celebrated for their skill in architecture; a skill much promoted by their passion for building churches and monasteries.

Bishop Alcock was concerned in other institutions, and it is said, in other public edifices at Cambridge, besides Jesus College, particularly St. Mary's Church<sup>c</sup>. While Bishop of Worcester, he erected anew, and in elegant style, the north side of Westbury Church, in his native county; he founded a school at Kingston-upon-Hull; he built a chapel in the cathedral at Ely, and most of his episcopal manor houses he is said to have improved and adorned with various buildings.

We need not, however, suppose that all this was done, as writers would lead us to believe, out of the bishop's private funds. Though the unhappy nuns of Radegundis might, when they were able, have dilapidated much, yet they had still large estates. The charter of foundation expressly says, they had dilapidated much, but all their remaining estates came to the bishop, by licence

<sup>a</sup> Godwin. de Præsulibus Angliæ, p. 329.

<sup>b</sup> Mr. Wharton says, (Ang. Sac. vol. i. p. 675,) iterum creatus est. idq. munus sesquianno, administravit.

<sup>c</sup> So stated in Dallaway's Observations on English Architecture, p. 193.

from the bishop to build a college. To this day St. Clement's, which formerly belonged to these nuns, many lands near Cambridge, and elsewhere, called now Nuns Land, being derived from them, belong to Jesus College. Many other of the public works were, no doubt, done at the church's, or the king's expense; for, according to Parker and Bentham, Alcock was made comptroller of the royal works and buildings under Henry VII.

In allusion to his name, his coat of arms was three cock's heads, and could we suppose the cocks that appear in the library window of Jesus College, and the window of the chapel, and formerly in other windows, were placed there by his direction, some might suppose he was fond of a conceit, or small wit. There is a sermon of Alcock's, (printed in his life time,) on the Crowing of the Cock, when Peter denied Christ, and, upon an old window in a closet, in Jesus College, there were two *bold* cocks; from the mouth of one issued, *Εγω ειμι Αλεκτρων* *I am a cock*; from the mouth of the other, *ουτως και Εγω, so am I*. There were also other cocks that had something to say. The head of the cock, (three of which, with a mitre over them, made, as observed before, Bishop Alcock's arms,) has been, I apprehend, mistaken by Wharton, for *goats heads*. I cannot otherwise account for the motto placed beside his account of Bishop Alcock\*: sometimes the conceit, or rebus, was *al*, in old English, and the figure of a *cock*, at others, an *owl* and a *cock*, as, according to Blomefield, it was formerly decyphered in the windows of the hall<sup>b</sup>. But this kind of conceit, or re-busing of a name, let us think as lightly of it as we may,

\* *Mitra super tria caprarum capita, Ang. Sacra.*

<sup>b</sup> *Collectanea, p. 141.*

was not peculiar to Alcock : it was commonly practised in that age, and was in some sort the very foundation of heraldry long before.

Alcock was a considerable writer, though the only printed work of his I have heard of,—I have never seen it—is the sermon just alluded to. He also wrote poetry : among the Harleian MSS. in the British Museum, 1704, imperfect, is a comment upon the Seven Penitential Psalms, in English verse. In the University library of Cambridge is a MS. of his, entitled, *Abbey of the Holy Ghost*. What Mr. Wharton says of him is more to his credit : *omnibus animi dotibus amabilis*. He died at Wisbeach, October 1, 1500, and was buried in his own chapel within the cathedral church of Ely. His effigies placed over his tomb is much defaced, and his favorite device of a cock is stuck about the front of the monument : so that being dead, he croweth still : and his cock was perched over Jesus College gate, till, not a great many years ago, it met, I suppose, with the fate of some other unfortunate cocks on a Shrove Tuesday. There is an original portrait of Bishop Alcock in the Combination Room of Jesus College : and so much for the founder of this college.

The original establishment (according to its charter) provided for a master, six fellows, and a certain number of scholars. By subsequent benefactions the fellows are now sixteen, being reduced to that number, from eigh-

<sup>a</sup> I follow the charter of foundation. Archbishop Parker (*Catalogus, &c.*) has it, *ex magistro, sex sociis, atq. sex pueris constare ordinavit.* (*Sociis, Bishop West's Statutes.*) Yet Sherman, the author of the MS. History often referred to in these notes, says, *magistrum sive custodem, et quinq. socios, et sex pueros, et redditibus ad monasterium S. Radegundis olim pertinentibus alendos induxit*, p. 28; and quotes Bishop Stanley's

teen, by Queen Elizabeth<sup>a</sup>, of whom eight must be from the northern counties, and eight from the southern: only six out of the sixteen, are required to be in priest's orders.

Stanley, third son of the Earl of Derby, promoted to the bishopric of Ely, in 1506<sup>c</sup>, must be reckoned a benefactor to this college, for though described by a prior of those times as, "*armis quam libris peritior*," *more skilled in arms than books*, for it seems he was a jolly bishop, still he gave the appropriation of great Shelford, near Cambridge, to this college, and so, in the language of those times, must be considered a benefactor. The profits were applied to the foundation of one of the above-mentioned fellowships, and the patronage reserved to the bishops of this diocese.

It may not be improper, just to notice of these fellowships, that one of them was appropriated, according to Sherman, from the foundation, to the Welsh: all those of Jesus College, Oxford, are appropriated to the same people.

In like manner, Dr. Thirlby, a native of Cambridge, and Bishop of Ely in 1554, was a benefactor<sup>b</sup>. He gave

Statutes, In collegio per nos erecto pusillam gregem constituimus ex sex personis, magistro uno, & quinq. sociis. He observes, too, that the Catalogue of Benefactors in Jesus College is incorrect and inconsistent with itself in mentioning only sixteen fellows, and yet, from what follows, there were seventeen.

He concludes, Ex supradictis firmiter concludimus septemdecim socios fundatos fuisse, quod autem hodie non nisi sedecim numeramus, id statuto per visitatores reginæ Eliz. facto tribuendum est.

<sup>a</sup> The Statutes, altered by Nicholas, Bishop of Ely, has, quod singulorum si ad sacræ theologiæ studium divertant, &c. uno tantum ex integro numero sociorum excepto, qui juris civilis studio operam impendat.

<sup>b</sup> Traditum etiam reperi, sacerdotiorum sex jus patronatus Colleg. Jesu, Cantab. contulisse. Godwin de Præs. Ang. p. 273. Dr. Richardson adds, viz. Fordham, Gilden-Merden, Wichford, Hinton, Swaverey,

the perpetual patronage of several livings in Cambridge-shire. So, that the founder being a Bishop of Ely, a Bishop of Ely having given them statutes<sup>a</sup>, some of the principal benefactors having been Bishops of Ely, the Bishops of Ely having been its regular visitors, and possessing the right of disposing of the mastership, these circumstances all give the Bishop of Ely a peculiar interest in this college: accordingly, the Bishops of Ely, I borrow the words of Mr. Parker, when they came hither in the years 1556 and 1557, are said, in the registers of Ely, to have resided in their own house of Jesus College.

Among the benefactors, also, are recorded Sir Robert Read, justice in the Court of Common Pleas—of whom in another place—under Henry VIII. who gave 100*l.* to found a fellowship and a brewery near the bridge, since sold. John Fuller, L.L.D. master of the college, who founded four fellowships, gave the manor of Gravely, in the county of Cambridge, and the advowson of the living there, and at his death bequeathed the fourth part of his estate. Mr. Sutton, also, the founder of the Charter House, who gave the impropriated rectories of Elmstead, near Colchester, together with the perpetual advowson of the vicarage. Many more benefactors might be enumerated, but I shall close the account with Mr. Rustat.

*et Comberton, vel potius a regina Maria obtinuisse, centum libris ei debitis sub privato sigillo. MS. Wren.*

<sup>a</sup> Bishop Stanley gave the statutes, and Julius II. the Roman Pontiff, confirmed them, and the foundation of the college at the same time.

These statutes hold out, (cap. 1.) one master, twelve fellows, and eight boys: *quod si posthac reditus vel possessiones Collegii ita augetur, ut major numerus quam qui præscribitur infra idem collegium commodè sustentari possit, tunc ad Dei laudem, suiq. cultus augmentum numerus sociorum vel puerorum augeatur; & vice versa, ad dicti episcopi arbitrium.*

For there are several scholarships and exhibitions belonging to this college, and good ones of above 40*l.* a year, of which the principal are those left by Tobias Rustat, Esq. for the orphans of clergymen in any county in England or Wales. This gentleman, son of the Rev. Robert Rustat, A. M. (1587,) formerly of this college, was yeoman of the robes to Charles II. and died a bachelor in 1693, aged eighty-seven : there is a very elegant mural monument erected to his memory in the north transept of the chapel, and a fine original portrait of him, by Sir Peter Lely, between the portraits of Archbishop Cranmer and Sterne, in the hall.

Among the members who have distinguished themselves by their talents, or writings, may be reckoned the following.

William Chubbes, or Chuffs, sometimes called Chuffs<sup>a</sup>, was first of Pembroke Hall, but made master of this college, by Bishop Alcock, 13 Hen. VII.; by his advice, it is said, Alcock first converted the monastery into a college. Mr. Parker says he published an Introduction to Logic, and Scotus's Declaration in Secund.

Thomas Goodrich was admitted a pensioner of Bene't College, but chosen fellow of Jesus, in 1510. He was distinguished by his acquaintance with the civil and canon law; and having taken side with Henry VIII. in the dispute about the marriage of Queen Catherine, was promoted, at length, from the less splendid tokens of royal favour to the see of Ely. According to Bishop Godwin, he was consecrated April 9, 1534, and was Bishop of Ely above twenty years and twenty days<sup>b</sup>.

<sup>a</sup> At all events, those are wrong who call him Chubb.

<sup>b</sup> De præsulibus Ang. p. 333, and Bentham's Hist. and Antiq. of the Church of Ely, p. 190. In the Appendix, p. 37, may be seen (E Regis-

Goodrich was an advocate for the Reformation, though he trimmed a little in Queen Mary's reign. For though he was one of the revisors of the translation of the New Testament, and though he was in the commission for reforming the Ecclesiastical Laws, under Henry VIII. and though he retained his bishopric under the Protestant King, Edward VI. he also continued to possess it after Popery came in. But, indeed, he died soon after, viz. May 10, 1554, at Somersham.

Thomas Cranmer, the well known Archbishop of Canterbury, son of John Cranmer, of Arslecton in Nottinghamshire, was first a student, then, in 1515, a fellow of this college, and commenced D. D. in 1525. According to MS. Jes. he was a proctor<sup>a</sup> in 1515, and the first theological lecturer on Dr. Batemanson's foundation. He also excelled in the civil and canon law, and taking the orthodox, that is, the royal side, in the dispute on the King's marriage, rose to the first station in the church: for, in his manner of considering the matter, to adopt the King's phrase, "he having caught the sow by the right ear," the King determined, nolente volente Cranmero, that he should be his Archbishop, though, according to Bishop

ter, Goodrich, f. 15) his mandatum, &c. ut nomen papæ in omnibus libris ecclesiasticis deleatur.

<sup>a</sup> According to MS. Jes. he left this appointment on his marriage, and went to read at Buckingham College, (afterwards Magdalen,) and returned to it on the death of his wife. Strype, too, says, and he is followed by the Biographia Britannica, that he married again when in Germany. It is true, that he had no children. But Mr. Pridden, (who is followed by Mr. Wakefield, in his Life,) must have been greatly mistaken, in saying, he died a bachelor. It seems also a mistake, that states him to have been the eldest of several children. See Thoroton's History of Nottinghamshire, p. 138.



Burnet<sup>a</sup>, at an enormous expense to the Pope for bulls ; and, it is said, with considerable reluctance on the side of Cranmer. However, “ it was as fatal to refuse Henry’s favours, as to offer him injuries<sup>b</sup>.” He wrote a book, which was presented to the Pope, “ proving God’s law to be indispensable by the Pope.” He was also said, whether truly or not, to have assisted the King in writing his book against Luther ; had a principal hand in the *Institutions of a Christian Man*, and wrote on the corporal presence against Bishop Gardiner.\* He was also one of the fourteen who composed the Common Prayer, and had a principal hand in drawing up King Edward’s Injunctions.

Bishop Burnet says, he saw two volumes in folio, written with his own hand, containing upon all the heads of religion, a vast heap, both of places of scripture, and quotations out of ancient fathers and later doctors and schoolmen, by which he governed himself in that work of the Reformation.

He had also perused an original letter of Lord Burghly’s, in which he says he had seen six or seven volumes of his writing. Pity it is, there was too much ground for what Bishop Burnet adds of Cranmer, that he was a cruel persecuter of heretics, and inclined to believe fanatical stories ! In Queen Mary’s reign, however, he was condemned for heresy, and, notwithstanding his recantation, was burnt at Oxford, in 1555.

Previously to his martyrdom under Mary, it should seem that Cranmer acquired great estates under Edward. For, by a history of Nottinghamshire, that principally

<sup>a</sup> History of the Reformation, Book i.

<sup>b</sup> Lloyd’s Statesmen and Favourites of England, &c. p. 17.

concerns matters of property, it appears, that for the sum of 429l. 13s. 2d. he obtained numerous grants: the site of the priory of Arslecton, with the lands: the site of Kemsted, with the demesne lands, both in Yorkshire; and the rectory of Whatton and Arslecton, with the advowson of the churches, in Nottinghamshire, also the manor of Wood Hall, in Radcliffe, in Nottinghamshire; and the advowson, also, of Kingsworth, in Kent<sup>a</sup>.

There are three portraits of the Archbishop in this college, of which one, at least, is original: it is in the Combination Room, and was given by Lord Middleton. This nobleman married a Cartwright, who was allied, by marriage, to the Cranmer family, in Nottinghamshire. There was a good engraving made from this painting, at the expense of a Mr. Cartwright, which may be seen in Thoroton's History.

Among our Bishops of a more early period, most distinguished by his writings, was John Bale, the well-known antiquary, author of *Summarium illustrium Britannicæ Scriptorum*; Bishop of Ossery, in Ireland, in 1552.

Among those who would not *take the covenant*, there were ejected, by the parliament, in 1643, ten A. M.s, four B. D.s, and one D. D.<sup>b</sup>. I am not aware that any are known by their writings; none, at least, are noticed by Walker, except Dr. Sterne, the master. He was chaplain to Archbishop Laud, and assisted in the *Polyglott*: he also wrote two or three pieces, noticed by Anthony Wood<sup>c</sup>. At the Restoration he was made Bishop of Carlisle, and in May, 1664, translated to the Archbishopric

<sup>a</sup> Thoroton's History of Nottinghamshire, p. 138.

<sup>b</sup> Querela Cantabrigiensis. Walker mentions one more.

<sup>c</sup> Walker's Suffer. of the Clergy, p. 146.

of York<sup>a</sup>. He died in the eighty-seventh year of his age, 1683, and was buried in his cathedral, in which a fine monument is erected to his memory. Dr. Sterne has been already mentioned as a benefactor to this society.

With respect to those, on the other side, who suffered by the Bartholomew Act, I am surprised, I own, at Dr. Calamy's omission of several eminent Puritans, who were ejected from this college. Several that he has mentioned will not be noticed here, but a few that he omits, will be occasionally mentioned, (though not in exact order :) and of this number was John Dod. He was born in the village of Shotwedge, was a Puritan, described by MS. as fellow, in 1578, and as one of the twelve university preachers. He was eminent for Hebrew literature, and wrote an exposition on the Decalogue. He was suspended from his fellowship and two college livings, in succession, and died at Stansty, aged eighty-four.

John Dod, A. M. ejected from Bettershanger, Kent, was, I apprehend, another man. Calamy notices him as ejected, 1662, without mentioning his college<sup>b</sup>.

The Mr. John Dod, also, mentioned, as a Nonconformist; Eject. Min. vol. ii. p. 541, seems to have been another man.

There was also a Timothy Dod, (a Puritan,) I suspect, of this college. I suppose him to be the son of the

<sup>a</sup> Godwin de Præsul. Angl. p. 714.

<sup>b</sup> Hist. Ejected Ministers, p. 381, his name is but just mentioned. In the two or three matters, alluded to in the text, concerning Dr. Calamy's Ejected Ministers, I do not find any fresh light in Mr. Palmer's NONCONFORMIST'S MEMORIAL, which, however, in general, contains many corrections and improvements on Dr. Calamy.

famous John Dod<sup>a</sup>, and of whom it is said, by Dr. Calamy, “at what university he was educated I cannot certainly say.”

Geoffry Watts, A. M. made fellow in 1706, wrote a book against the Anabaptists, a dreadful sect in those days. Bishop Williams eminently distinguished himself by his writings against the Puritans, and in favour of the rights of kings. He died in 1671.

Dr. Bancroft was well-known for his writings against Presbyterian discipline. He was first Bishop of London, and translated to the Archbishopric of Canterbury in 1604; was chancellor of Oxford in 1608, and died Nov. 2, 1610<sup>b</sup>.

John Sherman (the writer of the MS. often alluded to in this account of Jesus College) must not be forgotten. He was a native of Dedham in Essex, was first a student of Queen's, lecturer in logic in 1656, and proctor of the university in 1660; he was one of the syndics, and appointed to set in order the Lambeth library, and to arrange the Bibliothecam Holdsworthianam. He was one of the twelve university preachers; commenced S.T.P. in 1665, and canon and archdeacon of Salisbury, in 1670. He died in 1671; and, having left the college 180l. is entitled to the name of a benefactor. The following lines relating to him, are written in the MS. Jes.

Qui socios omnes custodes atque patronos,  
*Digerit* egregios ordine in historiâ,  
 Inter ut hic socios numeretur dignus, & ultra,  
*Shermannus* meruit, queis Polyhistor erat.

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<sup>a</sup> Id. vol. iv. p. 640. There were about this time, (and as I observe from the book of Graduates, from 1660 to 1762,) several Dods of Cambridge, all of whom spelt their names Dod: those from the year 1725, to 1799, spell their names Dodd.

<sup>b</sup> Godwin de Præsul. Ang. p. 157.

Thomas Young, A. M. afterwards S. T. P. though left out of the list of Masters (having been put in, as already observed by the Parliament, according to the MS. Jes.), was the 17th Master<sup>a</sup> of this college, a Scotchman, and vicar of Stow Market, in Suffolk, a Presbyterian, and said to have had a principal hand in Smectymnus. He is left out of Calamy's Nonconformist's Memorial<sup>b</sup>, and I am much puzzled to reconcile his having the living of Stow Market (as, according to MS. Jes. he had), with John Storer's, being ejected from the same living, Noncon. Mem. vol. iii. p. 289<sup>c</sup>: still more to reconcile this presentation to a living by the College, when, according to Dr. Calamy, a presentation to the same living is made by a private patron: one or other must be wrong.

John Worthington, D. D. was of Lancashire: he was senior Fellow of Emmanuel College, and Vice-chancellor in 1657, which office he held till 1660: he was the eighteenth Master of this college, though he also, being put in by the Parliament, appears not in the list of Masters. He revised, with care, the works of Mr. Joseph Mede, of Christ's College, and prefixed to them an elaborate preface, and performed a similar office for the works of Mr. John Smith, tutor of Queen's, of both of whom, in their proper places. He was succeeded in the

<sup>a</sup> Of which (says Mr. Walker) he was afterwards dispossessed himself, Nov. 14, 1650, for refusing the engagement. He also says, the Earl of Manchester came in person to the College Chapel, and put him in the Master's seat, and, with some other formalities, gave him the investiture of this headship, Apr. 12, 1644.

<sup>b</sup> The Mr. Young, whose name is just mentioned by Dr. Calamy, Ejected Min. vol. ii. p. 360, and vol. iii. p. 524, seems to have been another man.

<sup>c</sup> By Mr. Samuel Palmer, 1802.

mastership by Dr. Lawrence Sterne, afterwards Archbishop of York.

The name of William Petty leads us to ancient Athens, for he performed the same part at Athens, which according to Lydgate, our old poet, and Caius, our Cambridge historian (after the Black Book in the archives of the University), and the MS. Jes., the Athenian philosophers Anaximander and Anaxagoras exercised at Cambridge, in the origin of the University. He became, it is said, a sort of professor of Greek there. He brought home many ancient manuscripts, statues, and other monuments of antiquity, well known now at Oxford by the name of the Arundelian marbles; for Mr. Petty was chaplain to the Earl of Arundel, and accompanied his son on his travels into Spain, France, Italy, and Greece, and the marbles brought by him from Athens were presented to the University of Oxford by the Earl of Arundel. Mr. Petty was a scholar of considerable note, and Fellow of this college in 1612; the worst part of his story is, that though he left £200 to his old college of Jesus, his executor never paid the legacy.

John Elliott, A. M. translated the Bible into the vernacular language of the North American Indians. He is noticed by Sherman: there is also a Sir Thomas Ellyot mentioned by Carter and Smyth, author of a Dictionary, who died in 1545.

Simon Foreman, unnoticed by others, but mentioned by Smyth, was an eminent physician and astrologer, author of a treatise *de Revolutione Mundi, de laude Philosophiæ*, and several others on *physic, astrology, and theology*. He died in 1545.

Sherman mentions Sir Richard Fanshaw, who was La-

tin Secretary to Charles II. and both a Latin and English writer, as of this college: Smyth speaks of him as taking his L.L.D.'s degree at Oxford in 1644. He translated *il Pastor Fido* of Guarini, and was author also of a Summary of the Civil Wars of Rome. He was ambassador to Spain, and, according to Smyth, died at Madrid in 1666. Thomas Legge, L.L.D. afterwards Master of Caius College, was first Fellow of this. He was a dramatic writer<sup>a</sup>.

Nor should the Honourable John North, editor of *Plato's Select Dialogues*, Greek and Latin, be passed unnoticed; nor Bishops Owen and Westfield, zealous writers in defence of the Episcopal Church. Mention also must be made of Dr. Twells, author of a *Critical Examination of the late new Text*<sup>b</sup>, and version of the New Testament.

Elijah Fenton, M.A. 1726, was author of an elegant volume of poems: and on his death Pope wrote over him an admirable epitaph. Mr. Fenton died in 1730.

John Pearson was at first of King's; he then became scholar and next fellow, afterwards, in 1660, master of this college. He took his degree of D. D. by mandamus, and was in great favour with Charles II. by whom he was appointed one of his chaplains, when engaged in the civil wars in the west of England. He was afterwards advanced by that prince to the mastership of Trinity College, in this University. He was collated to a

<sup>a</sup> Reed's and Jones's *Biographia Dramatica*.

<sup>b</sup> This was Nary's, the Roman Catholic, version, printed in the year 1719. Twells's work is entitled a *Critical Examination of the late New Text, and Version of the New Testament*. See Lewis's *Preface to Wickliffe's New Testament*, p. 93.

first prebendal stall in Ely, 1661, and consecrated Bishop of Chester Feb. 9, 1672-3. He obtained his celebrity by a Commentary on the Apostle's Creed<sup>a</sup>. He also wrote, according to Smyth, *Annales Cipriani, Vindictio Epistolarum Ignatii adversus Dallæum*; there are also his *Opera Posthuma Chronologica*, published by Mr. Dodwell.

Dr. John Beaumont, born at Hadleigh, in Suffolk, was first Fellow of Peter House, and made Master of this college in April 1662, though at the request of the Bishop of Ely he afterwards went to be head of Peter House: he has been already mentioned.

John Flamstead, F. R. S. considered the greatest astronomer of his age, and Royal Professor of Astronomy at Greenwich: he was of this college, though but for a short time; his A. M. taken in 1674 being by mandamus. He published several works on astronomical subjects, of which the most famous is his *Historia Cœlestis Britannicæ*, &c. grounded on the earth's motion, and the Pythagorean system of the universe: he was born at Derby, and died 1719. There is an elaborate account of him, which may be seen in the *Biographia Britannica*.

John Hughes, A. M. in 1675, was editor of *Chrysostom de Sacerdotio*, which is dedicated to Dr. Ashton. He died 1710.

Simon Ockley, already mentioned, as Arabic Professor in 1713, was certainly of this college, as appears by his having held the vicarage of Swavesey, Cambridgeshire<sup>b</sup>, which belongs to it, and therefore he must have

<sup>a</sup> Bentham's Ely, 242.

<sup>b</sup> This appears from the title-page of his book. He may, indeed, have been first of Queen's, his name appearing in the Book of Graduates published in 1800, as of that college.



been Fellow. His History of the Conquest of Syria, Persia, and Ægypt, by the Saracens (two volumes published at different periods, the last nine years after the first), is a valuable, though not an elegant work, it being a compilation from authentic Arabic MSS. in the Bodleian Library, never before published in any European language. He was also author of some other pieces. He took his B. D. degree in 1710, and died in 1720.

As we come nearer our own time, it may be hoped that our account may be a little more interesting. To names, somewhat familiar to us, we are accustomed to claim a sort of relationship, and to consider them as those of old friends; and in this respect, I incline to think, as we grow older, we grow fonder.

Charles Ashton was first of Queen's: he took his A. B. degree in 1685; his B. D. in 1697; and his D. D. in 1702. He was appointed Master of the college in 1701, by the Bishop of Ely, and lived to a good old age, continuing Master for 50 years. He must, of course, have been Vice-chancellor several times, during which period he must have had every opportunity for comparing *Dr. Parris's MS. Index* by *Hare's Collections*, which, I suppose, he did, and from his well-known acquaintance with all matters of university business, with considerable care.

Dr. Ashton was judicious and acute as a critic, but apparently not anxious for fame: many of his MSS. and books, with notes in them being in the college library, unpublished. His edition of Hierocles's excellent Commentary on Pythagoras's Golden Verses, is without his name, or, it should rather be said, with another person's, R. W. (Warren). All the notes too in Reading's edition

of Origen on Prayer, are Dr. Ashton's<sup>a</sup>: after his death, Mr. Kellar, Fellow of this college, published a valuable edition of Justin Martyr from Dr. Ashton's papers. Mr. Wakefield also has particularly noticed a copy of Tertullian in this library, as being replete with notes by Dr. Ashton<sup>b</sup>. I have also myself perused a Dictionary marked in the same manner.

Dr. Styan Thirlby was at the same time Fellow of this college, and gained repute as a critic. He published an edition of Justin Martyr. It is much extolled by Mr. Wakefield, with the exception of some sarcastic notes against Dr. Bentley. It was published in 1723.

We have few critics that combine more elegance of taste with extensive reading, and liberality of sentiment, than Dr. John Jortin. He was elected Fellow of this college in 1721. His writings are various, and all possess merit: the most considerable being his Remarks on Ecclesiastical History, and his Life of Erasmus, published in 1758. It is founded on Le Clerc's French Life of Erasmus, published in 1758; and, indeed, though with considerable additions, is a translation of it. Jortin owed much to those indefatigable critics, and his Life of Erasmus<sup>c</sup> is one of the most useful pieces of bio-

<sup>a</sup>Origen, it is well known, was an Arian. On Whiston's asking Bentley, how an Orthodox man could be concerned in an Arian book, "the Doctor replied, but the *Notes* are Orthodox." WHISTON'S MEMOIRS.

<sup>b</sup>Memoirs of his own Life, vol. i. p. 69.

<sup>c</sup>It appears, from Whiston's Memoirs, that he thought Jortin, whom he calls "a great and learned friend of mine," a man of sufficient prudence. "Mr. Jortin," says he, "has also lately published a very good book for the Christian religion; which I suppose he believes, as do the rest of his brethren, but hardly in earnest, so as to suffer any thing for it." This is said in reference to Jortin's reading the Athanasian

graphy in the English language. Jortin took his M. A. degree in 1722; and in 1755 his friend Archbishop Herring conferred on him the degree of D. D.

Jortin's "Lusus Poetici," being Latin poems, much and very justly admired, were first published in 1722. To an abusive poem, written against them by some person of Sidney College, Jortin replied as follows—

Angry reformer of the times,  
The Lord have mercy on thy rhimes :  
Thy verses have an ague got,  
They are so very cold and hot.

Mr. Jackson, an eminent chronologist, must be mentioned. He was of the Arian sentiments. Many of his books, with his own MS. notes, are in this college library. Dr. Kennicott's testimony<sup>a</sup> to the merit of his "Chronological Antiquities," as quoted by Mr. Wakefield, is worth quoting again : "Totam questionem de Chronologia antiqua, præ cæteris, perspicacissime et accuratissime, quantum ego judicare valeam, solvit Jacksonus<sup>b</sup>." Mr. Jackson was A. B. in 1706. If the book of graduates is correct, he never took the degree of A. M. He died in 1763.

Creed, a mark of heterodoxy with W. Whiston. Whiston's *Memoirs*, vol. i. p. 357. For a more particular account of Jortin, see his *Life* by Dr. Disney, 1792, and an eulogium on him by Dr. Parr, wrought up in his best manner, in the Preface to two Tracts by a Warburtonian.

<sup>a</sup> Kennicott's General Dissertation, sect. 74. subjoined to his Hebrew Text of the Old Testament.

<sup>b</sup> *Memoirs, &c.*

Lyndford Caryl was a grave minute gentleman, and most parsimonious in the use of words. “Gen-tle-men,”—he generally put a few seconds between every word,—“we—shall—ei-ther—gain—this—e-lec-tion,—or—we—shall—lose—this—election;” and beginning again, (ditto repeated) by—“*a single vote*.” But he was *correct*, as to the event. Dr. Caryl was a proper gentleman to continue the List of Graduates begun by Richardson. This useful work he undertook. He was D. D. in 1751, and succeeded Dr. Ashton in the mastership of Jesus.

Mr. Francis Fawkes, the translator of Appollonius Rhodius, Theocritus, and Anacreon, was of this college. The translations may be seen in Dr. Anderson’s edition of Translations. He was assisted in his Apollonius Rhodius by Mr. Meen, formerly fellow of Emmanuel College<sup>b</sup>, who brought it through the press, after his death, and himself translated Coluthus. Mr. F. died in 1777.

Contemporary with him was Mr. Nevile, an easy and elegant imitator of Horace’s and Juvenal’s Satires: and to whose character Mr. Wakefield has annexed these lines, from Mr. Nevile’s own imitation of Horace, Ep. i. 4.

’Tis your’s to act the just, the candid part,  
Your’s the rare union of the head and heart;  
Engaging manners, temper well refin’d,  
Sense, and the freedom to declare the mind.

Of David Hartley, the author of Observations on

<sup>a</sup> See Wakefield’s Memoirs.

<sup>b</sup> So I am informed by Mr. Meen himself.

Man<sup>a</sup>, much might be said; but he has been already introduced; so the less will be said here. He was student of this college, and there is some account of Hartley's religious sentiments in Mr. Wakefield's Memoirs, where it is said he did not go into orders, from scruples of conscience; and a just critique on his doctrine of Vibrations, in *Dr. Aikin's* and *Mr. Morgan's Biographical Dictionary*. He was, it seems, an Arian. He took his A. M. degree at Cambridge, in 1729, his M. D. elsewhere; but, it appears, his family preferred his Cambridge degree, and used to call him Mr. Hartley.

Lawrence Sterne, who has made so many persons laugh, and look grave, and exquisitely feel, at the same time, began to be witty first in this college. He took his M. A. degree in 1740. His *Tristram Shandy*, and *Sentimental Journey*, are indebted for something, both of manner and matter, to Burton's rich book, entitled the *Anatomy of Melancholy*. He was descended from Archbishop Sterne, already noticed as master. Besides the works alluded to, our witty-grave Yorick wrote Sermons, and there is a posthumous work of his, being letters to Eliza. He died in 1768, the following epitaph being written by his friend David Garrick, the actor.

Shall pride, a heap of sculptur'd marble raise,  
Some worthless, unmourn'd titled fool to praise?  
And shall we not, by one poor gravestone learn,  
Where genius, wit, and humour sleep with Sterne?

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<sup>a</sup> Of this scientific, ingenious, but I think, incomprehensible work, there was a second edition published with notes, being a translation from the German of the Rev. Herman Andrew Pistorius. An Abridgment;

Contemporary with Sterne, though of a different cast of mind, was Henry Venn, A. B. of this college, (1745,) though of Queen's, where he became fellow, in 1759, when he took his M. A. being the first scholar on Dr. Battie's foundation, in 1747. He first held the living of Huddersfield, in Yorkshire, and afterwards of Yelling, in Huntingdonshire, being of the same school as John Beridge, of Clare Hall, favouring the doctrines then propagated by the methodists. He was a popular preacher, and author of several religious treatises; the best known is that entitled, the *Complete Duty of Man*, which has gone through several editions.

Mr. Gilbert Wakefield must close this list. He was the son of Mr. George Wakefield, formerly of this college, late vicar of Kingston, and minister of Richmond, in Surry. As a student, he was of extraordinary industry, and a writer of no less extraordinary quickness and variety; editor, translator, critic, poetical imitator, and auto-biographer. His published works consist of thirty-six articles, some of several volumes, and considerable character. Of his *Entire New Translation of the New Testament*, I have had occasion to speak in a former work of mine; and of his edition of *Lucretius*, and of his *Silva Critica*, in this work. The first number of his *Silva Critica* was printed at the Cambridge University press, in 1789.

Being a separatist from the established church, and a whig in his political principles, he was engaged much in

also, was made of it by Dr. Priestley. Both sides of this curious question, on the Nature of the Soul, (which, after all, I suspect, must be resolved into the incomprehensible *arcana* of nature,) are stated at large in Dr. Rees's edition of Chambers's *Encyclopædia*, under the article Soul.

the controversies of the time. His *Lucretius*<sup>a</sup> he dedicates, in a Latin copy of verses, to Mr. Fox.

For some expressions, at which government took offence, in his reply to a pamphlet of the Bishop of Llandaff, he was sentenced to two years' imprisonment in Dorchester jail. During his confinement he published a critical work on the Metrical Laws of the Greek Poets<sup>b</sup>, ingenious and valuable, but somewhat hypothetical: and he left in MS. very greatly advanced, an English Greek Lexicon. He died at Hackney, in Middlesex, Sept. 9, 1801, aged only forty-five.

Mr. Wakefield took his A. B. degree in 1776; but never took his A. M. from dislike to subscription.

I purposely avoid entering into nice discriminations of character, either in a way of panegyric, or censure, in this work. But of an estimable friend, well known by many years' intimacy, I must be permitted to add, that what ever apparent asperities occur in his writings (more critico) they never passed into his private life. There he was eminently amiable and mild.

And this must suffice for biography. Let us pass to more general remarks. The most agreeable spots were usually selected for monasteries<sup>c</sup>. As the choice was made for life, and preferences were allowed the religious, they of course chose the best; and it is allowed there is no college of the university, the site of which is better adapt-

<sup>a</sup> This is one of the most splendid editions of a classic author, that ever issued from an English press, in three volumes folio, and very scarce, many copies having been burnt at a fire which happened at the printing office. A copy, bound in Russia, usually sells for at least eighty guineas.

<sup>b</sup> *Noctes Carcerariæ. sive de Legibus Metricis Poetarum Græcorum, qui versibus Hexametris Scripserunt, Disputatio.*

<sup>c</sup> At their rise, however, it was the reverse.

ed to retreat than this. So that James I. who, amidst many conceited sayings, often hit off a good one, being on a visit to Cambridge, not unaptly remarked, that if he lived in the university, he would pray at King's, eat at Trinity, and study and sleep at Jesus<sup>a</sup>.

The approach to the college, from the south, is by a long wide gravel walk, between walls on the right and left hand, that bound the master's and fellows' gardens. This is the avenue to the grand front. The building consists of two parts: one is the court, built on three sides, the first stone<sup>b</sup> of which was laid about 1637, the building completed in 1643, and the situation of which is so much admired for its meadows, grove, and adjoining river. The other part is of great antiquity. But though these two departments of building are of very different ages, yet as a whole, it is compact, and the parts are all in harmony with each other.

Leaving the former part with an expression of general approbation, let us direct our more particular attention to the latter. It will repay the attention of the antiquary; for part of this is the oldest building in the university, the chapel and library, with some other parts, being the remains of the old priory.

The cloisters, of course, though not equal to those conventual structures, annexed to some of our cathedrals, should be noticed, as a natural appendage to the place, and when associated, though only with the dreams of ancient times, may excite no displeasing melancholy in a contemplative mind,

<sup>a</sup> Dr. Fuller's History of Cambridge.

<sup>b</sup> This court was rebuilt, when Dr. Sterne was master. There is a large list of names in Sherman, of the benefactors who contributed to it.



While ever-pleasing contemplation reigns.

*Pope.*

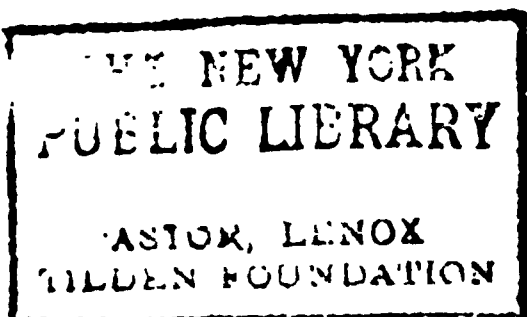
The cloisters, however, as they now appear, are not the cloisters of the old monastery, though built on its site.

The chapel was the parochial church of St. Rhadegund, the impropriation of which was given to the monastery in 1241; and, when the monastery became a college, this church became the college chapel.

The style of building in the chapel is what may be called the simplest, original, and earliest departure from that style of building introduced by the Normans among the Saxons. This style took place in the 11th and 12th centuries, and within this period the chapel was built, for several vestiges of that style remain there. It bears at once a reference to the period when the college was built, and to Jesus, to whom the chapel was dedicated: for it forms a complete cross, composed of the north and south transepts, nave, and chancel, in the middle, over which, at the intersection of the arches, rises the square tower, reminding us of the *Abbey of the Holy Cross*, founded in France by St. Rhadegund. The arches are a little pointed in their first approach to what is called, though inaccurately, the Gothic, in their departure from the semicircular Saxon. The massy pillars; the little narrow windows in the chancel arched, though not quite semi-circularly, all indicate a style of building followed here in the 11th and 12th centuries<sup>a</sup>.

These criteria determine the age of the chapel. One inscription, at least, determines its character, in reference to the monastery to which it was annexed.

<sup>a</sup> Bentham's *History and Antiquities of Ely*, chap. v. and vi. and Dallaway, ch. i.





PHOTOGRAPHED BY

*Jesus College Chapel*

MORIBUS ORNATA IACET HIC BONA BERTÆ ROSATA,

that is,

Here the good nun, Berta Rosata, lies  
Adorned with morals.

The other inscription has somewhat puzzled antiquaries: it is, HIC IACET FRATER IOHANNES DE PYKENHAM MAISTER SACRE THEOLOGIE, PRIOR HUIUS LOCI, CUIUS ANIMÆ PROPITIETUR DEUS, that is, *Here lies brother John, of Pykenham, master of sacred theology, prior of this place, to whose soul may God be propitious.*

Both inscriptions have the same intermixture of Roman and Saxon characters; but that, as I have shewn elsewhere, cannot determine the age of an inscription. Some have supposed, there must have been a house of monks here before the nunnery, or that the stone bearing the inscription, was brought from a neighbouring house of Franciscans.

\* Blomefield's Collectanea, p. 143. I subjoin the following hints for the consideration of the curious reader. The writer of MS. Jes. has this observation: "Johannes Ripley Miles qui claustra suis sumptibus (et navim ecclesiæ) CONSTRUXIT et PLUMBO COOPERUIT:" but probably it is meant, that he only repaired these places. For, is it probable, if he first built them that there should have been no monument to him in his own chapel, (where there are many) and so small notice taken of him among the benefactors?

Query. Might not both the above stones have been brought here as reliques of antiquity when the chapel was renovated by Sir John Ripley? The same writer of MS. Jes. gives his reason for supposing, that the above inscription was written not long before the dissolution of the monastery.

I must, however, add, that abbesses, or prioresses, could not confess, or give absolution, or even preach, "because they" had not "the power of the keys," so that they must necessarily have admitted among them

Mr. Bentham, in his History of Ely, shews, that the religious houses of St. Benedict were of three kinds; one admitted only men; another only women; a third, both men and women. Of the latter description, he observes, was the house of Benedictines at Ely, under the abbess Etheldreda. I should have been disposed to think this house had been of the last description, if I could find, that such houses admitted the government of a prior, as well as a prioress; but, as for this I have no authority, I shall hazard no opinion.

The college chapel has, of late years, undergone some repairs, at the expense of Mr. Tyrwhitt, who is, at present, a residing member of the college. Over the altar is a painting by Jouvenet, a French painter, given in 1796, by Dr. Pearce, the present master—the Presentation in the Temple. It has been thought by some, that the light Ionic pillars have not much in common with the venerable Gothic; and truly: however, it not being of the genius of modern architecture, to imitate the Saxon and Gothic, the Ionic was considered, perhaps, by the artist, as the best mean distance between the plainness and grandeur of the other Grecian and Roman orders.

The library is in the old building, and preserves its air of antiquity. One of the earliest contributors to it was John Sikes, A. M. rector of Kirton, in Nottinghamshire, who bequeathed his library to this college. But Jesus

monks. Some nunneries had among them, *vicarii, seu rectores monialium*, who were called spiritual fathers, or patriarchs; and all had their confessors (*confessores ordinarii*.) Their rules or canons may be seen in different synods or councils.—Vid. *Asceticōn sive orig. rei Monast. lib. ii. cap. 13*. These fathers are sometimes called *Presbyteri*, but never, as I find, *priors*.—Mr. Wakefield has, incorrectly, given a date to this inscription.

library was not of much account till 1660. In 1663, Dr. Gascoigne left his books to it.

At present it contains, perhaps, (I speak at hazard) about two hundred MSS. Among those now in the library are a copy of Virgil, which has been collated; one of Ovid de Vetula, lib. 3. An old English book of the time of Wickliffe; an old English poem of, I believe, Lydgate's; a Vulgate Bible, with several of the Fathers, and some Commentaries on Civil and Canon Law, together with some eastern manuscripts.

Among the MSS. also, should be mentioned, fifteen books of Mr. Jackson's, the chronologist, with several of Dr. Ashton's, containing, MS. notes already alluded to.

Not to dwell on the printed books, it may seem natural to mention, at least, two, as having some distant relation to this our College History.

Among the curious books, then, of this library, is the *Lyfe of the Saint Patroness of the Nunnery*; curious it is, as being *black lettered, printed by Rychard Pynson, printer to the Kyng's noble grace*; Dr. Farmer, too, who gave it to this library, saying, "though he had been for many years inquisitive after pieces of this sort, that he does not know that another copy exists in the world." A string of meaner miracles, and filthier falsehoods, indeed, was never put together in rhyme: still, for the reasons above-mentioned, it is a curiosity, the "*Lyfe*" of this very "*Saynte*" Radegundye.

This book places Thuringa in *Africa*, and makes the father of Radegund, Berangary:

At the same season, as sayth the history,  
A noble prince reyned in Africa,  
Named in cronicles, kyng Berengary,

Borne in a citie named Thorypga,

Within the said kingdom now called Barbarea.

She was “wife and maid,” it is said, for she never lost her virginity. Yet the poor monk seems to forget himself in the course of the story, for he speaks of her son, if I can believe my eyes :

This sayd kyng, Lothary, in conscience blynde,  
Came with his company to the citie of Turen,  
Under craft and polisy prepared in mynde,  
With the notable prince Sygibert her son,  
Dissembling pylgrymage and goostly intencion,  
Approchyng Pectavis the rather that he myght  
Take from religyeon his wyfe that same nyght.

Perhaps *her* might be a misprint for *his*, or *her* might mean *their*, as it does perpetually in our old English writers: and the monk may be got out of the scrape by supposing there might be a son by a former wife. But things of this kind admit not of criticism: we must take them as we find them.

The other printed book I shall barely mention, is a single sermon of Bishop Alcock's, on the Crowing of the Cock, which I notice again, as being written by the founder, and for an opportunity of subjoining another note relating to him<sup>a</sup>.

It is not necessary to speak particularly of the master's lodge, hall, and combination room, mention having already

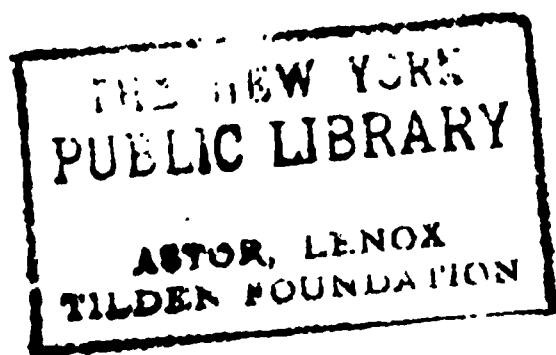
<sup>a</sup> In the university library there is a MS. entitled, *the Abbey of the Holy Ghost*: but as Bishop Alcock is usually spoken of only as a divine and architect, I must add, that he was also a poet. In the British Museum there is a MS. poem of his, of some length.



Drawn & Engr'd by Irving

Part of the Quadrangle Jesus College





been made of the agreeable situation of this college, and, incidentally, of the principal portraits.

With respect to the gardens (I mean the master's and fellows', for they are both worth noticing,) though they contain but little of shrubbery, they are, at least, the best fruit gardens in the university, with walls

Of goodliest trees, loaden with fairest fruit,  
Blossoms and fruits, at once of golden hue  
Appear, with gay enamell'd colours mixt.

*Paradise Lost, book 3.*

In the fellows' garden is a good proportion of flowers and plants, which, to assist the botanical student, are marked with their scientific names, according to the system of Linnæus.

## PEMBROKE HALL.

**CABINETS**, though small, may contain great treasures: and this Hall, though not large, has always possessed its full share of literary merit, and, in several respects, surpassed in celebrity some that are larger. For, on considering the rank, and the number of its patrons, the many eminent men who have been educated here, and the literary character which, as members of the academical body, its students have long sustained; none, for its size, go beyond it. Kings and nobles, popes and prelates, take precedence in the world; and such have been its patrons; and in great abundance. Medallists and poets, senior wranglers, and mathematicians, take precedence in the University, and of these its full proportion is boasted, and not without reason, by Pembroke Hall.

This hall, or college, then, was founded by a lady, one by birth allied to royal blood, and who, though unfortunate, was not disgraced, by marriage.

Maria de Sancto Paulo <sup>a</sup> was related to the first blood, both in France and England. Her father was Guido de Chastilion, Earl de Sancto Paulo in France; her mother, Marie de Britannie, daughter of John de Dreux, Earl of Richmond, and Duke of Bretagne, and of Beatrice, daughter of Henry III. Baroness of Voisser and Mountanacte: and she was the third wife of Audamarie de Valence, Earl of Pembroke.

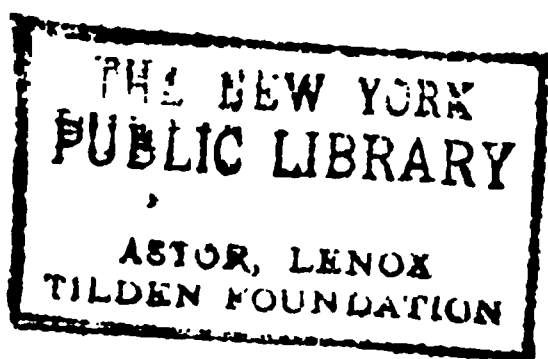
<sup>a</sup> So called in the first deed of conveyance.



Fig. 1. x. 'no

*Entrance to Pembroke College.*

Fig. 1. x. 'no



Our lady had the misfortune to lose her husband the very day she was married: Leland has noticed the circumstances attending his death: let it suffice to say, it was at one of the fashionable barbarisms of that age, a tournament, or hastiludia, at her nuptials. It is therefore usual to say of this lady, that she was virgin, wife, and widow, all in one day.

Though with respect to a former Earl of Pembroke<sup>a</sup>, some of the estates of that family had devolved, on the death of the Lady Valentia, to the crown, still it retained large fortunes: and notwithstanding the untimely death of her husband, it is said, that the Lady Valentia, of whom we are here speaking, had been solemnly appointed his joint executrix, with others; so that she was most abundantly rich. Upon the death of her husband also, it is said, her mind took a turn of devotion; and that having resolved on a single life, she consecrated her vast possessions to religious uses. Among other charities, Denny Abbey, in this county, founded in the twenty-eighth year of Edward, according to the strict and famous order of St. Clare, was the child of her birth; and it was enjoined on those who were elected into her college, to be constant in their visits to this religious house, as their ghostly counsellors and instructors.

But the foundation, which bears her name, seems to have been the first which employed her regards. It was originally called the college of Maria de Valencia, but has since been changed into Pembroke Hall.

The lady, we are told, continued in widowhood 60 years, having lived many years after the foundation of

<sup>a</sup> Chauncy's Hist. of Hertfordshire.

her college. She, therefore, saw her original master and scholars well provided for, and left her hall in a flourishing state. She died 1377, and was buried in her own abbey of St. Clare.

The site of this college is on several messuages and hostles, of which one was called *Hospitium Universitatis*, as belonging to the University. The first was conveyed to the countess by Henry Staunton, and by her to her new Institution in 1347<sup>a</sup>: the second, belonging to the University, was conveyed to the countess in 1351; and was by her conveyed afterwards to the college. A third messuage was conveyed to the college in 1389; a fourth by Thomas Wendy in 1549; a fifth messuage, first conveyed by John Fayreye to Helen Bolton, and co-feoffers in 1423, was conveyed by her to the college in 1430; a sixth had been an hostile of St. Thomas's, founded in 1446. Other messuages also were conveyed, which, altogether, compose the premises, and adjoining tenements, now belonging to this college.

With respect to the foundress's share in this new foundation, she further endowed it with the appropriation of Saxthorpe, the impropriation of Wanesly and Tilney, and the patronage of those three vicarages, with part of the manor of Kippenden, in Derby, and afterwards with an annual rent out of Wissenden, in Rutlandshire, and with a farm in Burwell, Cambridgeshire.

Among the other benefactors may be reckoned, Robert de Thorpe, second master; John Sudbury master in

<sup>a</sup> Dat. apud the Mote juxta Cheshunte, Nono die Junii Regni Regis Edwardi tertii post Conquestum Vicesimo Secundo.

1411; John Somerset, physician to Henry VI. who gave a manor at Swaffham, and particularly Thomas Langton, Bishop of Salisbury, in 1493. He was the sixth master of this college. Through his influence, he obtained for it, of king Henry VI. the rectory and manor of Soham, the priory and rectory of Great Lynton, with the chapel of St. Margaret: he was also personally a benefactor to the chapel and library, and it appears King Henry VI. himself was so attached to this college, that he used to call it his adopted daughter<sup>a</sup>.

John Tindman, Fellow in 1380, was the first benefactor to the library. About the same time, John Southe increased it with a donation of books. Dr. Lindwood, the author of the Provincials, also was a benefactor; and Thomas Watts, D. D. and Fell. gave farms at Ashwell and Sanston, for the support of scholarships, called Greek scholarships: and among the benefactors two ladies also are reckoned, Alice, widow of William Smart, alderman of Ipswich, and Jane Coxe, relict of Bishop Coxe, and first of Dr. Turner, Dean of Wells. This lady endowed a scholarship, from respect to the memory of the dean, who had been Fell. of this college.

One of our writers of Cambridge history, after making out a long list of benefactors, enumerates no less than six popes who bestowed on this house favourable grants, and a succession of English kings, who honoured it with their smiles and commendations: and they almost all notice Queen Elizabeth's commendatory exclamation, as

<sup>a</sup> In a charter of Henry VI. granting lands to this college, it is thus expressed—*Notabile & insigne, et quam pretiosum Collegium, quod inter omnia Loca Universitatis (prout certitudinaliter informamur) mirabiliter splendet & semper resplenduit.*



she passed it—Oh! *Domus antiqua et religiosa*, Oh! ancient and religious house.

I proceed to our eminent and learned men; and shall just notice first what Bishop Wren observes, of the two first masters, Thomas Bingham and John Thorpe: the first, he says, is not mentioned as master in any ancient writings; and the second is never mentioned as fellow in any catalogue now extant; though, having been master from 1373 to 1389, he must, the bishop says, have been previously fellow, since a hundred years after, the college were obliged to get a dispensation to alter, in a single instance, that rule <sup>a</sup>. This remark, amidst other proofs, already produced, shews, how negligently the first college-registers were kept.

The first person I shall mention is William Lindwood. He was first fellow-commoner of Gonville Hall, but was afterwards fellow of this college, at nearly its rise in 1388. He became rector of Walton, in Lincolnshire, doctor of laws, chancellor to the Archbishop of Canterbury, ambassador from Henry VI. to the King of Spain and Portugal, and in 1442 he was made Bishop of St. David's <sup>b</sup>. He wrote several things, and one is of great celebrity <sup>c</sup>, in which he reduces to order, the canons of all the synods, from Stephen Langton to Henry Chichley, Archbishop of Canterbury. He died in 1446, and was buried in the collegiate church of St. Stephen's, Westminster.

<sup>a</sup> *De Custodibus & Sociis Pembrochianis*. MS.

<sup>b</sup> *Godwin de Præsulibus*, 583.

<sup>c</sup> There is a fine MS. of this in Peter House library, in which Lindwood is styled *Johannes de Arbore Tilie*.

But I shall forbear noticing any other distinguished men till we come to our two Protestant martyrs, Mr. John Rogers and Dr. Nicholas Ridley; the latter was accounted the most learned of our English reformers: he was chosen fellow 1524; in 1540 he was appointed master<sup>a</sup>, and was of great account in the University. Henry VIII. made him Bishop of Rochester in 1547, and in 1549 he was translated to London. He suffered in Mary's reign, 16th October, 1555; and every body knows his affectionate farewell to Pembroke Hall.

“Farewell, Pembroke Hall! mine own college.” &c.

There is an interesting account both of Ridley and Rogers in Burnet's History of the Reformation, and Fox's Acts and Monuments. Ridley assisted in compiling the Liturgy, and some treatises of his were highly thought of; *De abominationibus sedis Romanæ*; on the Lord's Supper; and one against Transubstantiation. Among his printed letters, Bishop Wren speaks of the last relating to himself, as particularly interesting. Rogers, it is said, assisted Tindal in his Translation of the Bible.

John Bradford, too, A. M. was fellow of this college about 1547, and suffered on the first of July, 1556. He had been Bishop Ridley's chaplain; author of several letters on the mass, which are in MS. in the public library.

Contemporary with these was Dr. William Turner, an eminent physician and divine, and John Hall, put down in the History of Framlingham<sup>b</sup>, as A. B. and Fellow.

<sup>a</sup> History of Framlingham, p. 226.

<sup>b</sup> Id.

Dr. Turner was author of several treatises in both professions, particularly on the mass, and a new herbal, and is said to be the first in this kingdom who made a herbal. Mr. John Hall turned Papist: he seems to have been a learned, conscientious man, and wrote two treatises in Latin, one, *de Schismate*, the other, *de Erroneâ Conscientia*.

Dr. John Young came from St. John's by royal mandate, as master here, in 1554: he was a zealous Papist, and wrote against Bucer. In Queen Elizabeth's reign, he left his mastership July 20, 1559, and died 1579. The letters against Bucer are in English: from the letter written by the college to Grindall, it appears that Dr. Young was a very learned and excellent man. Bishop Wren<sup>a</sup> says, he was driven from the Protestant reformed church through the violence of Cecil.

There was a gentleman, famous about this time, though not within the walls of the college, nor so celebrated as Roger Bacon, or John Dee: this was Francis Anthony, M. D. a great adept in the occult art: he wrote *Medicinæ chymicæ et veri potabilis auri Assertio*, &c. with an Apology for them in English. Dee is mentioned by Mr. John Smith<sup>b</sup>. I shall speak more of Dee under Trinity College.

John Christopherson, first scholar of this college, and after foundation scholar of St. John's, became master of Trinity, and rose to be Bishop<sup>c</sup> of Chichester: he was a man of much learning, and translated Eusebius's *Ecclesi-*

<sup>a</sup> *De Custod. & Sociis Pembrochianis*. MS.

<sup>b</sup> *De Viris Illustribus*.

<sup>c</sup> *Viz.* in 1557. Godwin de Præsul. p. 513.

astical History, and Philo into Latin. He was, if I mistake not, deprived of his bishopric in the beginning of the reign of Queen Elizabeth, though it is unnoticed by Bishop Godwin.

It is remarkable that Edmund Grindall, D. D. and John Whitgift, D. D. were both in succession masters of this college, and both, in succession, Queen Elizabeth's archbishops; though the former, it is said, never resided as master, and gave in his resignation in 1552<sup>a</sup>, and the latter was master only three months, being removed to Trinity. Grindall wrote the Dialogue between Truth and Custom, in Fox's Martyrology, a work against the real presence, and the *Norma Hominis Christiani*. He died, being blind two years before his death, in 1583. Of Archbishop Whitgift some account has already been given.

The name of Edmund Spenser appears not in the list of fellows, but is the pride of the college. The panegyrist of the reign of the Virgin Queen, too, was, we may be assured, admired by Elizabeth, in return: but what best speaks his excellence is, he has been the admiration and study of our best English poets. But the poet of those sweet eclogues, called the Shepherd's Calendar, and that extraordinary poem, the Fairy Queen, thus modestly describes his style and pretensions himself:

Lo! I, the man whose muse whilome did maske,  
As time her taught, in lowly shepheards weeds,  
Am now enforst a farre unfitter taske,  
For trumpets sterne to chaunge mine oaten reeds,

---

<sup>a</sup> Hist. of Framlingham.

And sing of knights and ladies gentle deeds,  
 Whose praises having slept in silence long,  
 Me all too meane the sacred muse areeds,  
 To blazon broad amongst her learned throng :  
 Fierce warres and faithfull loves shall moralize my song.

Contemporary with this great poet was Gabriel Harvey, his particular friend, and a poet too ; some of whose letters are inserted in Spenser's works ; and he it is, who is intended by Mopsus, in the Shepherd's Calendar, as Archbishop Grindal was by Algrin<sup>a</sup> : he was fellow of Pembroke in 1570.

In connexion too with Spenser must be mentioned Ralph Bathurst, B. D. fellow, and presented to the living of Water-vile, in Huntingdonshire. He turned Spenser's Shepherd's Calendar into very elegant Latin verse. There was a reprint of it in the year 1782, with a short but well-written Life of Spenser : all that further belongs to this place, is to observe that Spenser was matriculated at Cambridge, when about 14, May the 20th, 1569, that he took his B. A. degree in 1573 : his M. A. in 1576 : that he died in 1598, and was buried, according to his wishes, near Chaucer, in Westminster Abbey.

A poet, less known, is mentioned in the list of fellows about this time, Rodolph Rowley, A. B. a dramatic writer : his Witch of Edmonton<sup>b</sup> has been much admired.

<sup>a</sup> *Elegantissima quoque sunt illa et Pembrochiano digna, quibus Spenser noster sub Algrini pastoris persona (metathesis ea nomen est) inter pastoralia casum mœret hujus præsulis. Ibid. p. 100.—I speak after Mr. Ball's Latin Life of Spenser, in saying, by Mopsus is intended Mr. Harvey.*

<sup>b</sup> In Mr. Charles Lamb's *Specimens of English Dramatic Poets*, this

Of Foxe, Bishop of Winchester, notice will be taken under Trinity College. We are now approaching the disputatious æra of the Episcopalians and Puritans.

Ralph Brownrig, D. D. chosen fellow of Pembroke in 1611, was afterwards master of Catharine Hall in 1643: a pious Arminian, a zealous loyalist, and celebrated preacher: he was made Bishop of Exeter in 1641, and was Vice-chancellor of the University in 1643 and 1644. No cathedrals suffered more than Exeter during the civil wars; yet Brownrig seems to have suffered less than several of his party. When Cromwell consulted him on a certain point, he gave him advice and rebuke at the same time—"Render unto Cæsar the things that are Cæsar's, and unto God, the things that are God's<sup>a</sup>." He seems to have been the Tillotson of his day, there being no less than two folio volumes of his sermons.

Prelacy and Puritanism had about this time, and in succession perhaps, an equal number of men, distinguished by their writings; indeed, several of the episcopal writers had a considerable tincture of Puritanism: of this number, was Dr. William Fulke, who had been ejected, from his fellowship at St. John's, for Puritanism, but in May 1578 was admitted master of this college. He wrote a book de Meteoris, and some controversial works against Saunders and Stapleton, the Jesuits: he also

play is made the joint production of Rowley, Decker, and Ford; and Rowley is called William; so, also, in *Reed's and Jones's Biographia Dramatica*. I follow the Catalogue of Fellows.

<sup>a</sup> Mercurius Rusticus, Part II. Ch. 4.

<sup>b</sup> The Querela Cantabrigiensis notices 16 ejected loyalists from this College in 1643.

wrote against the Popish or Rhemish Translation of the Bible. I think I have seen a short MS. Life of him in Caius' College library.

Lancelot Andrews, D. D. was chosen master of this college in 1589: when made Bishop of Chichester, he resigned his mastership, and rose to be Bishop of Winchester in 1618: he was one of the Hampton Court Conference. He published numerous sermons, wrote much against the Papists, and in defence of the oath of allegiance to James I.: he was also one of the Translators of James's Bible, and acquainted with so many languages, that Dr. Fuller says, in his humorous way, that had he lived at the time he might have served as Translator-general at the confusion of tongues.

Samuel Harsnet, D. D. was chosen master in 1605: on rising to preferment, he resigned his mastership, and became Archbishop of York in 1628. He published a few sermons. He was zealous both against Calvinism and Popery; and there are in print, of his writing, a Discourse against the Calvinian Doctrine of Predestination, and a Declaration against the Popish Impositions of casting out devils.

John Pocklington, B.D. chosen fellow 1612, and resigned 1618; a zealous writer against the Puritans: besides other things, he published *Altare Christianum*, and a sermon, entitled, *Sunday no Sabbath*, so popular with one party, and so obnoxious to the other, that it was ordered to be burnt (1640) in both the Universities, and in the city of London, by the common hangman; Mr. Pocklington himself being, at the same time, deprived of all his preferments. He had been chaplain to Charles I.

Among the more eminent Puritans of this college,

known by their writings, were, William Fenner, A. M. fellow 1618, and rector of Rochford, in Kent. He published some sermons : a preacher much admired by the Puritans. He died in 1640.

Samuel Clarke, A. B. but ejected for refusing the engagement in 1650. He wrote Annotations on the Bible, and some theological treatises. He was a serious Calvinist. Peter Vinke, also, A. B. fellow of this college, was one of the silenced Puritans. He wrote some additional Annotations to the learned Mr. Matthew Poole's Synopsis.

Mr. Smyth mentions Abram Clifford, B. D. author of *Methodus Evangelicus*, or the Gospel Method of God's saving Sinners by Jesus Christ, as a Puritan. He was, however, made fellow after the Restoration, in 1660; and there was also a John Clifford, chosen fellow, July 1, 1652.

Henry Sampson, chosen fellow in 1650. He was rector of Framlingham, and afterwards being ejected by the Bartholomew Act, practised physic. He was a zealous Puritan, and furnished the first materials for Dr. Calamy's Abridgment of Baxter's own Life and Times. In the History of Framlingham, it is said, he wrote a short History of Framlingham, inserted in the third volume of Leland's Collectanea, (1774,) and while he resided at Framlingham, that correct edition of the learned Theses, *Methodus Divinæ Gratiæ*. I follow Dr. Calamy in calling him *rector* of Framlingham, though his name is not in the list of rectors, it being no unusual thing to omit, in college lists, such things, and even the names of persons themselves, who were ejected for nonconformity. The history of Framlingham<sup>a</sup>, says, that after travels in



foreign countries he took his degree, settled in London, and entered himself as honorary member of the College of Physicians, and lived and died in great repute.

Mr. Richard Vines was put in master, in 1643, by the same Parliament that put Dr. Lany out; he was a celebrated preacher, and considered, it is said, as the Luther of his party; but I have not heard of any literary works of Mr. Vines.

The Puritan writer most generally known, is he who wrote the Lives of the Puritans, ejected by the Act of Uniformity, Dr. Calamy. He was A. B. in 1623, was admitted *tanquam socius* in 1625, and B. D. in 1632. He preached at Bury St. Edmunds, in Suffolk; and during the Long Parliament, being a Presbyterian, was appointed to St. Mary Aldermary, and Moreton, in Essex. He was ejected by the Act of Uniformity: Beside the work above-mentioned, he is said to have assisted in the famous works, entitled, *Smectymnius* and *Jus Divinum Ministerii Evangelici Anglicani*: but his most famous production is that before alluded to, which is entitled, *An Abridgment of Mr. Baxter's History of his Life and Times, with An Account of the Ministers ejected after the Restoration of Charles II.*<sup>a</sup> in four volumes.

There are two or three names, which, as yet, have not been mentioned, which, before we come to the time of

<sup>a</sup> Mr. Thomas Baker's own copy of Dr. Calamy's Abridgment is in St. John's College library, among Mr. Baker's books. It has the different degrees taken in the University, where Mr. Baker could ascertain them; a point in which Dr. Calamy's Abridgment is often defective and faulty. Edmund Calamy is, himself, entitled, in the list of Pembroke Hall fellows, only B. D. I suppose, therefore, that he took his D. D. during the Long Parliament. There is an improved edition of Dr. Calamy's work; by Mr. Samuel Palmer, in 1802.

**Dr. Long**, must certainly not pass unnoticed: these are, **William Holder**, D.D. F.R.S. rector of Tharfield, Hertfordshire<sup>a</sup>. He was author of some curious essays on the Elements of Speech, an Essay of Inquiry into the Natural Production of Letters, with an Appendix concerning Persons Deaf and Dumb. He actually taught one such person. The supplement to the Philosophical Transactions for July, 1670, is also by him, and a Treatise on Music and Time: **Nehemiah G. Drewe**, M.D. F.R.S. an eminent anatomist, physician, and naturalist, and author of several curious works; **Joseph Stanley**, Esq. author of the History of Philosophy, and *Idea Orientalis Philosophiæ*, two valuable works: he was, also, editor of *Æschylus's Seven Greek Tragedies*. He died in 1768.

**William Bankes**, A.M. was fellow; an eminent critic, who died (in 1699) while bringing through the press an edition of *Catullus*, *Tibullus*, *Propertius*, and *Gallus*.

**Matthew Wren**, D.D. should be mentioned, if for no other reason, than because his book on the masters of Pembroke has been of use in our account of this college. He was also president (senior fellow) of it in 1616, and a considerable benefactor. After two translations he succeeded to the Bishopric of Ely, in 1638. Though the cathedral of Ely was not one of those which suffered most during the Civil Wars, Wren was imprisoned four years; and none of the prelates suffered more: his preferments, however, returned to him at the Restoration, and he died in 1667, very rich. He gave money and books to this college, and 4000*l.* for the erecting the new chapel, of which his nephew, the famous **Sir Christopher Wren**, was the architect. **Matthew Wren**, Esq. his eldest son, was also of this col-

<sup>a</sup> History of Framlingham, p. 170.

lege, a zealous supporter of his father's principles. He wrote *Considerations on Harrington's celebrated work, called, Oceana, and Monarchy Asserted, or the State of Monarchical and Popular Government*. He died in 1672. Of Bishop Wren an ample account may be seen in *Bentham's History of Ely*. His works were published in four volumes octavo, by Mr. Hawkins, in 1721.

Having been, in the preceding account, somewhat diffuse, in what follows I must be proportionably concise.

Roger Long, chosen master in 1730, was author of a *Treatise on Astronomy*, of great celebrity, first published in 1742, some *Observations on Greek Accents*, and a few sermons. He took his D. D. degree in 1728, on which occasion he delivered his famous *Music Speech*. It was spoken by him in St. Mary's Church, in an assumed character, as being the *Petition of the Ladies of Cambridge*. It seems, at the Commencement, (the time when gentlemen take their degrees) ladies had been allowed to sit in that part of the church assigned to the doctors, called the THRONE: it was, however, at length, agreed among them, that ladies should no longer be permitted to sit there; and the place assigned to them was under the throne, in the chancel. This piece is full of whim and humour, in Swift's best manner, beginning,

The humble Petition of the Ladies, who are all ready to be eaten up  
with the spleen,

To think they are to be coop'd up in the chancel, where they can  
neither see, nor be seen, &c.

This speech, also, is in print. Dr. Long died in 1770, aged 91.

Of Mr. Gray, the poet, I have already spoken; and what I have to say of his friend and brother poet, Mr.

Mason, I reserve for another occasion. So I shall only add of the latter, now, that he took his A. B. degree from St. John's, in 1745, his A. M. from Pembroke, in 1749, and that, principally through the interest of Gray, he was chosen fellow of that college. He died in 1797.

Christopher Smart, M. A. and fellow, was a poet of great merit, his best pieces are his Seatonian Prize-Poems. He translated Horace and Phœdrus. He died in 1770. His poems were published in two volumes, 1791, by Christopher Hunter, B. D. formerly tutor and senior fellow of Sidney: prefixed is a good account of his Life and Writings.

I omitted to notice, in the proper place, among the benefactors, the name of Mr. Moses, who left estates to found some scholarships for young men educated at the royal foundation of Christ's-Hospital, in London. I have already mentioned two eminent critics, Mr. Jeremiah Markland, and Mr. Joshua Barnes, of different colleges, who were educated there. I shall notice two or three of this college, educated in the same royal foundation, who occur to me, as having published any thing to the world.

——\* Neale, A. M. was author of one or two theological pieces, and, of a volume of Hymns. He became a Dissenting minister, and settled with a congregation in London.

Paul Wright, F. S. A. and D. D. in 1778, edited Dr. Heylin's Microcosmus, and a Commentary and Notes on the Bible.

Thomas Bowman, vicar of Norfolk, M. A. 1753, was author of a volume of sermons, and some theological

\* — I leave it so, not being certain of the Christian name. There was a Thomas Neale, A. M. chosen fellow 1720. A James Neale, A. M. 1746. At all events, it was not the Neale who wrote the History of the Puritans.

tracts, favouring the doctrines that were called Methodism, one of which is a defence of those doctrines, in reference to the articles of the Church of England.

Thomas Pentycross, A. M. 1774, rector of Wallingford, Berkshire, author of a volume of sermons, on the same Predestinarian principles, entitled, *Sermons, Speculative, Practical, and Experimental*, 1781. Mr. P. also published some poetry.

Matthew Field, M. A. 1775, fellow. He was author of a dramatic piece, entitled, *Vertumnus and Pomona*, and one of the masters of Christ's-Hospital.

Thomas Browne, D. D. 1774, master, was also on Mr. Moses's establishment at Pembroke. I am not aware he published any thing, but he appears among Mr. Gray's correspondents, and was, I think, one of his executors.

Some eminent statesmen were of this college, among whom is reckoned the late Mr. Pitt, chancellor of the exchequer, and high steward of the university, 1790. He died in 1806.

To close our account, then, of this college, I am not aware that the buildings require any particular description.

We have already observed, what a fine façade might be made of the western front. The two courts are small. The western, being faced with Ketton stone, retains no vestige of its antiquity, nor presents any thing of modern elegance. The chapel, however, as before remarked, is one of Sir Christopher Wren's, of the Corinthian order, and much admired. Its western front is grand, its interior is lofty. Among the pictures is a portrait of Spenser, which is said to be by Wilson, and a large painting, the *Feast of the Gods*, of the school of Rubens, that is admired. The hall exhibits several respectable portraits, but I do not know which are originals. Those of the

foundress, and Sir Robert Hitcham<sup>a</sup>, a benefactor, are by Marchi—though only copies.

What is deemed the greatest curiosity about this college, is Dr. Long's machine, or tin-plate sphere, exhibiting all the circles, and, the appearance of the heavens, erected for the meridian of Cambridge. It is eighteen feet in diameter, so that thirty persons might sit in it, and on the turning of a winch may see the actual appearance, the relative situation, and successive motions of the heavenly bodies. This is said to be the largest ever constructed, but I have somewhere read there is a much larger in Russia, either at Moscow, or St. Petersburg.

With respect to the library, mention has already been made of two or three of the earliest contributors to it: and towards the library of a college, which, from the number of bishops educated there, has been called *Collegium Episcopale*, there cannot, we may be sure, have been wanting a succession of liberal and valuable benefactions.

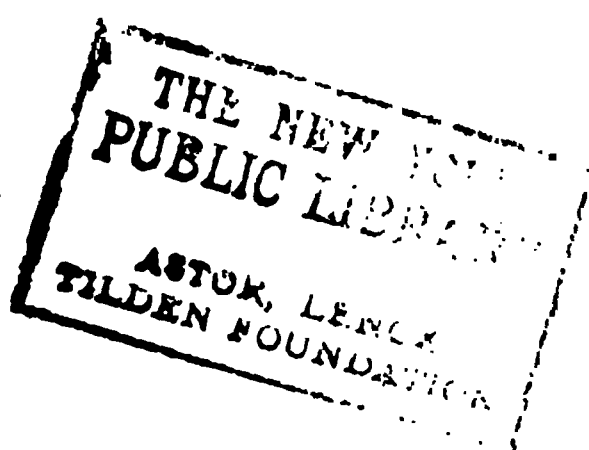
It is many years since I was in this library: and going there at the time, without any object of immediate inquiry, I was not particular or minute in my attentions: so I shall only say, in general, that its MSS. are numerous. The gentleman who accompanied me to it, a fellow, and one well acquainted with its contents, shewed me, I recollect,

<sup>a</sup> I omitted to notice, in the proper place, that Sir Robert Hitcham, sometime student of Pembroke Hall, afterwards of Gray's Inn, was attorney to Queen Anne of Denmark, and knighted by James I. He was Lord of the manor of Framlingham and Saxted, in Suffolk, and by his will bearing date August 8, 1636, bequeathed them to the master and fellows of Pembroke Hall, who are, therefore, in the History of Framlingham, called the Lords of Framlingham. See the History of Framlingham, page 203.

four which were deemed valuable; the Organon of Aristotle, a Concord of the four Gospels, the Geometry of Euclid, and a Treatise on Music.

With respect to Bishop Wren's MS. account of the masters and fellows of Pembroke Hall, that will always be useful as a book of reference,—it being derived from the archives,—by throwing light on College History<sup>a</sup>, and to it I have had occasion to refer several times, in the course of this Work. Mr. Gray, I understand, left in MS. a large volume, or volumes, supposed to be a sort of common-place book, or book of extracts. At the time I was perusing Bishop Wren's account, it had been delivered into the hands of a literary gentleman, in order to ascertain, whether it contained any thing which it might be proper to make public. This is all I know of it. But the common-place book of so select and judicious a scholar as Mr. Gray, will always be deemed a valuable deposit in a public library.

<sup>a</sup> The Account of the Masters and Fellows of Pembroke Hall, was originally begun by Bishop Wren, when he was president, and was continued afterwards: the principal part of it, as augmented by Mr. Hawes, is transferred into a History of Framlingham, published by a Mr. Loden.







Princeton & Langley by J. C. Langley

## CORPUS CHRISTI, OR BENE'T COLLEGE.

**I**T having been a leading aim in this History to give accounts of the founders of the several colleges, the principle will be followed here. . Hitherto we have spoken of individuals; now we speak of a society, or societies. For the foundation of Corpus Christi, or Bene't College, was laid by two societies, or guilds, one called the Gilda Corporis Christi, the other Beatae Mariae Virginis<sup>a</sup>.

The instrument, or King's licence, of the foundation, bears date Nov. 7, 1351, 26 Edward III. Guilds were fraternities uniting, sometimes for particular, and sometimes for mixed purposes, and were of very remote origin. The fraternity of Knights Templars was, in some sort, a guild, united for the purpose of visiting the holy sepulchre at Jerusalem, though they were of the religious order.

There were societies, also, which embraced various objects in one view, commercial, religious, philanthropic, I had nearly said masonic. In commercial transactions they were exempt from particular tolls, when from home, and had some privileges in the towns where they were formed: as religious houses they were able to hold estates and lands, in mortmain, as well as patronage, and appropriations of church livings; more particularly, it was their

<sup>a</sup> The guild of the body of Christ, and of the Virgin Mary.

office to employ priests, and to form chantries to offer prayers for the living, and intercede for the dead: in their philanthropic character each was bound, in some way or other, to assist the society, and, therefore, on becoming members of the guild, all contributed something, according to their rank, or their peculiar views and professions. As to their masonic character, (I am not sure I use a proper word) the members of the guild were all bound never to disclose its deliberations, or secrets, and on the violation of that standing rule were liable to a fine, or to expulsion from the society.

These fraternities were further composed of persons of different sexes, and herein resembled those Benedictine monasteries, that admitted both monks and nuns; except that they were not bound to celibacy. They received people of all descriptions, nobles as well as private persons, clergy as well as laity; and people of the greatest opulence, and of the first consideration in the state, were always forward to be enrolled among the members, that their souls might enjoy the benefit of their prayers<sup>a</sup>.

<sup>a</sup> One of the most pleasing lures, by which religious houses and guilds increased their possessions, was by indulgences. Thus the Bishop of Ely was empowered to grant St. Mary's Guild an indulgence, and it is curiously worded in the Latin of those times, thus: *Gratum obsequium totiens altissimo impendere opinamur, quotiens mentes fidelium ad caritativæ devocionis opera indulgentiarum muneribus excitamur; that is, we conceive that we pay an acceptable homage to the Most High, as often as we excite the minds of the faithful to works of charitable devotion by gifts of indulgences.* And again, "*Qui ad gildam BEATÆ MARIE Cantabrigie nostre diocesis quicquam de bonis sibi a Deo collatis, contulerint inter vivos, vel in sua legaverint ultima voluntate, eive bona aliqua conferri curaverint, Quadraginta dies de injuncta sibi penitentia in Domino misericorditer relaxamus.*"

Nor must we forget to observe, that every guild had its own laws: to these they were bound by oath. They had a public fund, out of which they assisted members fallen into decay, and lent sums to assist them in trade. The death of a member, whether male or female, excited a public feeling. All the fraternity attended the funeral, and many masses were said for the souls of the deceased.

We have the name still used in several towns in England, as in Bury St. Edmund's, Suffolk. The Guildhall, in London, took its name as being the common hall where the several guilds in London held their assemblies. Each guild had its hall; and the Vintners long preserved in theirs a curious piece of tapestry, relating to the history of their patron saint, now removed to their chapel at Mile End.

Mr. Masters, in his History of Bene't College, has given us the names of several members, with the time of their admission. It is collected, he tells us, from the original entry book of Corpus Christi Guild, which begins in 1349, and which he justly calls a great curiosity. I shall select only a few, as characteristic of this fraternity, and in Mr. Masters's own words:

“ Thomas de Heltisle, the first master of the college, was admitted in 1350, with Sir Alan de Eltisle, rector of Lolleworth, his brother, about the same time, as were likewise, John de Eltisle, and Joan his wife, in 1357.

“ John Clement de Tamworth, and Alice, his wife, with Henry and Maud, his father and mother, who was of great service to the guild and college, in transacting their affairs in London, and who presented the latter with a cup and vestment.

“ Lord Thomas Brotherton, Earl Mareschal, and Alice his wife, with many of their children and relations after

their decease; whose souls were to be prayed for, together with all those who had been friends and benefactors to Sir Walter and Lady Margaret.

“ Sir John de Goldynham, knight, and Eleanor, his wife, were likewise admitted, and gave to the guild the advowson of the church of Chekewell, or Chigwell, in Essex, for their souls, and those of their fathers and mothers, and of all their friends.

“ Robert de Blaston, and Adam de Newenham, were admitted on promise of faithfully serving the guild in the office of carpenters, before any other, and of giving to some others 1½d. per week, according to the custom of the town: as was likewise William de Stowe, after swearing upon the Gospels, that he would serve the guild, after he was released from the service he was then serving.”

This will in some sort shew us the character of the Corpus Christi Guild.

“ St. Mary's Guild was in being in the beginning of Edward I.'s reign, but how much earlier we know not; for we meet with a grant to it of a house in St. Mary's parish, from William de Tingeswick, and Felicia his wife, to pray for their souls, and those of all their predecessors and successors; which, although without date, it is conjectured, by the names of the witnesses, must have been about his twelfth year; and the rolls of their transactions still remaining, begin as early as 1301: at a congregation there held, it was agreed, that all the brethren and sisters should, on the day after the circumcision, meet annually, and say mass in the morning, in a solemn manner, in St. Mary's Church, for those of the fraternity, who were departed out of this life, and that every one who was absent should pay a small mulct.—To this fraternity, also, belonged

people of all descriptions, and different sexes, among whom may be mentioned—

“ Richard de Bury, formerly Bishop of Durham, tutor to Edward III. when prince, a great reader and writer, and author of *Philobiblon*, who was made dean of Wells, in 1332, promoted the year following to the bishopric, became lord treasurer in 1344, lord chancellor the same year, and died soon after.

“ We find, likewise, Walton Reynolds, formerly the Archbishop of Canterbury, who had been chaplain to Edward I. and was promoted to that see, by his son's great importunity with the Pope; and also John de Cambridge, who was made a member of this guild, and became their alderman in 1311, and afterwards made one of the justices of the King's Bench, and knighted. This gentleman had large possessions, both in lands and houses, in this town and the adjacent villages, and was a most liberal benefactor to this society, as also he was to the college.

“ Henry, Duke of Lancaster, with Sir Henry de Walton<sup>a</sup>, his treasurer, and Simekyn Symeon, his esquire, became brethren of Corpus Christi Guild about the time of founding the college<sup>b</sup>.”

Thus far the words of Mr. Masters, and they will unfold to us the character of these two guilds, of the body of Christ and the blessed Virgin Mary, as well as the source of the endowment of Bene't College.

<sup>a</sup> It appears from the Orig. Jes. that Joanna Lancaster, and Eliz. Walton were, both at the same time, veiled nuns of the monastery of St. Radegund, and each, in succession, prioresses; the former in the eighth year of Edward IV. the latter in the twelfth of Edward IV. We may conclude they were of the two great families mentioned above.

<sup>b</sup> Masters's History of Bene't College.

For we have here another instance of the tendency there is of attaching to institutions the names of great men as benefactors, or founders, who were merely the instruments of rendering them service. "Thus the Duke of Lancaster," as Mr. Masters observes, "is usually deemed the founder of this college, although," as he continues to observe, "I meet with no considerable monuments of his bounty bestowed upon it, except a few silver shields enamelled, with his arms and the instruments of the Passion upon them, to carry about with them in their processions, and some other presents, not particularly specified; for as to the manor of Burton, which is still called after his name, that was purchased of him by the brethren; so that he seems to have been little more than a mediator, whom the societies made use of to obtain favours of the crown<sup>a</sup>." Nor does Archbishop Parker's account of his patronage amount to any thing more, than that he obtained the college the right of mortmain from the king.

The building of the college first began, according to Archbishop Parker, under the patronage of the Guild of Corpus Christi, in 1342, the 16th of Edward III. near that street which he calls Luthborn; now Free-school Lane. The Guild of St. Mary's united with them, for the same purpose, in 1344. They also probably obtained the sanction of a papal bull; though of this I do not know the date: they, however, received a licence from the *king*. This was had through the medium of the Duke of Lancaster, the alderman of the guild; and it bears the date of 26th Edward III. The same instru-

<sup>a</sup> Hist. of Corpus Christi Coll. p. 14.

ment transfers to them leave to hold in mortmain the appropriation of the tythes of St. Benedict.

Thomas L'isle, bishop of Ely, gave the first confirmation of the statutes in the first year of his consecration; and some time before he died, according to Archbishop Parker, he confirmed them again, and by all joining in one common instrument, the foundation was fully established on St. Bene't's day (21st Mar.), 1356.

I have been thus particular in giving these several dates, because we are sometimes misled by a multiplicity and apparent contradiction of dates, writers sometimes confusing together the combining of different societies into one, the beginning of the structure, the papal sanction, the royal confirmation, and the giving of statutes. This, as I have observed before, created the difficulty in ascertaining the exact year of the foundation of St. Peter's College.

As the Guild of Corpus Christi took the precedency, as to the order of time, in beginning the foundation, so also did it exceed, both in numbers and revenues, St. Mary's Guild. These are the reasons, we may suppose, why the college, though raised under the patronage of two fraternities, retains now only the name of the most efficient, the college bearing the name of Corpus Christi, or St. Benedict, Bene't.

"Now when things had advanced thus far," I am using Mr. Masters's words, "they began to think of appointing a master and fellows, when Thomas de Eltisle was made the first master, Sir John Raysoun, of Fulborne, and Sir Thomas Caumpes, the two first fellows, with two servants of the house to attend upon them, the revenues not being sufficient for more, till they were assisted by the



munificence of Sir John Cambridge, and his son<sup>a</sup>." There must therefore, be a little inaccuracy in his saying, when things had advanced *thus far*, for, according to his own account, the Duke of Lancaster did not become their alderman till 1352, and Sir John Cambridge is said to have died about 1347.

The honour, however, of founding this college rests with these two Guilds, and it seems that it almost instantly became exceeding rich; for Archbishop Parker observes, that in the year 1352, it appears, from the archives of the college, that it actually had the lawful inheritance of half the town; but as to a third part, no one could have any doubt<sup>b</sup>. Now no one had opportunities more fair, or views more professional, than the archbishop, to be correct; and from Mr. Masters's own account of benefactions, he must have been near the truth.

Having enlarged somewhat on these Guilds, as giving, through their several members, birth to the college, I shall not enter on succeeding benefactors.

Following Archbishop Parker's authority, who was master of this college in 1544, and founder of the valuable collection of MSS. here, that bears his name, it appears, in his time the society consisted of a master, twelve fellows, twenty-seven scholars, three readers, and six inferior servants; that the students, who supported themselves at their own expense, were fifty, all together mak-

<sup>a</sup> Hist. of Corpus Christi Coll. p. 15.

<sup>b</sup> Adeo ut ex Archivis constet eos dimidiam oppidi partem hæreditario jure possedissee: de tertia sane parte aliqui non ambigendum esse testantur. De Scholarum Collegiorumq. in Academia Cantabrigiensi Patronis & Fundatoribus, p. 12.

ing ninety-three; and that, though the number of scholars is increased, that of fellows continues the same.

As Archbishop Parker's library forms the principal feature of this college, I shall confine my attention to that. As the account is somewhat long, I shall entirely pass over what might be said of other parts of the college, and shall copy what I have said of it, on another occasion, in M. M.

“ Dr. Fuller, in his History of Cambridge, styles the collection of manuscripts and books, left by Archbishop Parker to Bene't College, “ the Sun of English Antiquity, before it was eclipsed by that of Sir Robert Cotton.”

“ There is in this collection a letter from the privy council, signifying her majesty's pleasure, that the archbishop, or his deputies, should be permitted to peruse all the records belonging to the dissolved monasteries. This letter is dated, Howard Place, July 1568, printed and attested by I. Incent, notary public. There is also the same letter, probably the original, says Nasmith, but the signatures are all cut off. In Nasmith's excellent catalogue, this letter comes under the head CXIV. in a Codex Characteraceus, in folio, cui Titulus, Epistolæ Principum.

“ This most valuable collection forms the library of which we are now speaking. Parker, previously to his being advanced to the see of Canterbury, had been master of this college. The original letter of Henry VIII. recommending him to the office, is among the manuscripts of the library.

“ The difficulty of access to this library is as great, as the value of the contents. It is subjected to the following regulations :—every fellow takes an oath, that he will not

injure the books, and there is a limited time for consulting them, viz. from eight to eleven o'clock in the morning, during the winter, and from six to eleven, and from one to five, in the summer. No one is permitted to take any book out of the college: the master, however, may have three at once at his lodge, but no more; or the same number may be taken to a fellow's apartment, to be consulted or copied. The masters of Gonville and Caius College and Trinity Hall make a yearly inspection of the library, on the 6th of August, when they dine with the society. The penalty for every leaf of a manuscript that may be missing is fourpence, for every sheet two shillings. If any book or manuscript shall be missing, the supervisors may inflict what punishment they please, unless the book be restored within six weeks: but if six manuscripts in folio, eight in quarto, and twelve of a smaller size, are lost, and not restored within six months, then the whole library and the plate left by the archbishop to Bene't College, are forfeited to Gonville and Caius College. In case the latter proves equally faulty, they go to Trinity Hall; and if Trinity Hall should be in default, both the plate and the library revert in the same order.

“The monks sometimes thought that the most effectual way to secure a curious book was, to deliver the thief over to the devil. After an inscription in a manuscript formerly belonging to a monastery, and now in this library, is the following malediction:—

“*Quem titulum quicumque fraudulenter deleverit, librumque ab eâdem ecclesiâ alienaverit, deleat eum Deus de libro Vitæ, et anathemate feriatur.*—A fragmentum libri primi contra Symmachum is accompanied with the following verses:—

Hunc quicumque librum Aedhelmo depresseris almo,  
 Damnatus semper maneat cum sorte malorum;  
 Sit pietate Dei fine, qui vel portet ab isto  
 Cœnobio librum Aedhelmo hunc, vel vendere temptet.

“The terms of the archbishop were more gentle, but yet unnecessarily strict.

“These MSS. are of the 11th, 12th, and 13th centuries: some are as old as the 10th, 9th, and 8th. They relate to the writings of the fathers and school divinity; to civil and ecclesiastical matters; to the concerns of various religious houses; of the University, &c. Many of them are in the old Saxon character.”

Let us now proceed to our eminent men.

Thomas Markaunt, B. D. Fellow, and Proctor, 1411, was a University antiquary, author of a work relating to the Privileges and Customs of the University, long since lost: he is given by some to Peter House: that he *was* of this college, is certain; he *may*, indeed, have been of both.

Matthew Parker, Archbishop of Canterbury, was master of this college in 1559; but turned out, in Mary's reign, as being a married man, though replaced in that of Elizabeth. In the library of this college is a MS. written by him de Conjugio Sacerdotum; and in the possession of the Vice-chancellor for the time being, a black parchment book, relating to the business of that office, written by Parker during his Vice-chancellorship. There is also a printed copy of the Book of Psalms, in metre, composed by him during his ejection; but which is so scarce that Strype, who wrote Parker's Life, could never get sight of a copy.

Having spoken at large concerning his manuscript library, I shall drop a word or two of the books ascribed to him. Several of our writers on British and Ecclesias-

tical History, Matthew Paris's *Flores Historiarum*, &c. were republished under Archbishop Parker's direction, for he kept artists and antiquaries employed, under his own eye, and in his own house. To the Bible, called, the Bishop's, or Parker's Bible, he wrote a preface, and he assigned to each revisor his proper share<sup>a</sup>; but he did not translate, nor was there any new translation in Elizabeth's reign. The great works, that bear his name, are, *de Antiquitate Britannicæ Ecclesiasticæ, et Privilegiis Ecclesiæ Cantuariensis, cum Archiepiscopis ejusdem* LXX., which were both republished in one volume folio, 1729; edited by Mr. Drake, fellow of St. John's: but there are good reasons for believing that Parker was not the labourer in the vineyard, nor the proper author, though he might superintend, and have a share in the works<sup>b</sup>: and were they his own, they are deemed of but small authority. Of his History of Cambridge, subjoined to this volume, I have spoken elsewhere. Archbishop Parker died in 1565.

Several eminent puritans were of this college; among whom was Mr. Robert Browne. Three of this name were of this college, 1555, 1565, 1570, but neither graduated. The Brownists take their name from this person. "But," says Mr. Pierce, "the Independents do not take him for their ringleader<sup>c</sup>. All seem to agree he was not so fixed in his notions, but that the persecution of the bishops made him conform." He was rector of

<sup>a</sup> Lewis's Pref. to Wickliffe's Translation of the New Testament.

<sup>b</sup> This is not only the opinion of Catholic and Puritan writers, but of unbiassed men in his own party and own college. See Masters's Hist. of Bene't College, &c.

<sup>c</sup> *Vindiciæ Nonconformistarum*, part 1.

Alchurch, Northamptonshire, and author of a *Treatise on Reformation*, and some other pieces<sup>a</sup>.

Contemporary with Brown, was a gentleman of the law, Henry Barrowe, Esq. author of "*The Platform of False Churches*," for which he suffered death under Elizabeth. A writer concerning those times, observes, "Though I look upon them (Barrowe and his fellow-sufferer, Mr. Greenham) to have been extravagantly mistaken in some things, and to have been too sharp in their style; yet I make no doubt at all, they are now glorious saints above: and I must own, I cannot, without some indignation, think of those men, who shed their blood under a pretence of doing God service. Is that the way of confuting arguments, and silencing adversaries<sup>b</sup>?" Elizabeth herself felt some remorse for putting this gentleman to death. Mr. B. had been tried for something before, and in the royal library is "a brief Examination of me, Henry Barrowe, before the Arch. B. Arch. D. and Dr. Cussins, as neere as my Memorie could carry, being at Lambethe." Mr. Barrowe was A.B. of this college.

Dr. Benjamin Carryer, Fell. and Prebendary of Canterbury, became a convert to popery, and was honest enough to avow, and defend it, in "a Latin Missive to King James, in which he states the grounds of his conversion to the religion of the Catholics."

Mr. Langhorne was an antiquary: he wrote two books entitled, *Elenchus Antiquitatum Abnonensium*, and

<sup>a</sup>This is the person, relating to whom it is said, "Thacker and Copping were hanged for publishing Brown's books." Fuller's Church History, book ix. p. 169.

<sup>b</sup>Pierce, Vin. Noncon. ut supra.

**Chronicon Regnorum Anglo-Saxonum.** He was S. T. P. 1664, and Fellow.

Lawrence Womach, D. D. Bishop of St. David's, 1683, was a zealous defender of the established church, author of the *Examination of Tilenus* before the Tryers, of the *Catena Dogmatum Anti-Remonstrantium*, or the *Calvinist's Cabinet unlocked*, with various other Controversial books. He was student of this college, and died 1685.

Peter Dumoulin was a poet, author also of a *Treatise on Logic*, and *Novitas Papismi* of this college. He also wrote his own *Life*. He died 1658, aged ninety.

Andrew Pearson, B. D. Prebendary of Canterbury, one of Archbishop Parker's chaplains, and, says R. Smyth, *said to be one of the translators of the Bishop's (Parker's) Bible.*

John Fletcher, A. M. 1598, is supposed by Mr. Masters to have been the famous dramatic writer, coadjutor with Beaumont. He, however, adds, "how long he staid here is equally uncertain, as well as how he disposed of himself, after his removal; it is most probable, however, he went up to London, where he afterwards cultivated an acquaintance with Francis Beaumont, Esq.<sup>a</sup>" He was the son of John Fletcher, Bishop of Worcester, in 1592, translated to London in 1594, who, also, was of this college: but I know nothing that he wrote, except *Regulations for the better Reformation of his Spiritual Courts*, which are, Mr. Masters says, to be seen in the second volume of Collier's *Ecclesiastical History*. What Mr. M. remarks of the dramatist, as noticed by the critics, is worth noticing again: "'Tis said there are no interli-

<sup>a</sup> History of Bene't College, p. 288.

neations in any of Fletcher's MSS. and his friends affirm, he never wrote any thing twice." John Fletcher, the poet, died by the plague in 1625.

Arthur Ashley Sykes, D. D. was author of various theological pieces, on the Christian Religion, against Mr. Collins—on the Principles and Connexion of Natural and Revealed Religion—on Miracles—an Essay on Sacrifices—Paraphrase and Notes on the Epistles to the Hebrews, &c. He was a Socinian: and died 1763<sup>a</sup>.

William Stukeley, was a physician, divine, and eminent antiquary, author of various works, of which the most distinguished are, *The Itinerarium Curiosum*, or an Account of the Antiquities and Curiosities in Travels through Great Britain, in two volumes—*Palæographia Sacra*, or Discourses on the Monuments of Antiquity that relate to Sacred History—an Account of Stonehenge in Wiltshire—and an Account of Lady Roisia's Sepulchral Cell, near Royston. He possessed a fine collection of Roman and Grecian coins, and was skilled in the medallic art; he held a correspondence with Mr. Bertram, of Copenhagen, concerning publishing the curious MS. of Richard, a monk of Westminster<sup>b</sup>, that throws so much light on the antiquities of Britain, and which is, ac-

<sup>a</sup> Dr. Disney's *Memoirs of the Life and Writings of Dr. Sykes*, 1787.

<sup>b</sup> Mr. Masters, in his *History of Bene't College*, has written concerning Dr. Stukeley, and while he was living. He was probably intimate with Stukeley, for he talks of Dr. S.'s intending to publish Richard of Cirencester's Book. It was published by him, and, as there announced, in his second volume of *Itinerarium Curiosum*, with these words subjoined, *plura alibi*. Richard's Book, *de Situ Britanniae*, was lately republished, (1809,) with an English translation, together with a Commentary on the Itinerary, and with his most curious map of Britain. The remarks on the Roman roads and stations are by Dr. Bennet, the present Bishop of Cloyne; the Commentary on the Itinerary by the Rev. Thomas Leman.



cordingly, printed in Stukeley's most splendid volume, and subjoined to his *Iter Borealis*: he also wrote other things, among which, in the *Philosophical Transactions*, volume xlviii. part 1. number 33, was an Account of the Eclipse, predicted by Thales. He died in 1765.

Samuel Wesley was a divine, author of various theological works. He also published the *History of the Old and New Testament*, in verse, and the *Book of Job*. He was father of the famous John and Charles Wesley, the founders of the Methodists, and of Samuel Wesley, a much better poet than himself. S. W. the father, was A. M. 1694.

George North, F. A. S. was an antiquary, and one best acquainted with medals of any man of his age. He published, without his name, *The Impertinence and Imposture of Modern Antiquaries*, in 1741, and drew up in 1742, a *Catalogue of the Earl of Oxford's Coins*, for the public sale of them<sup>a</sup>. He also published, 1752, 4to, *Remarks on some Conjectures*, written by Mr. Charles Clarke, relative to a piece of money found in Kent, and to his *Remarks on Dr. Stukeley's Dissertation on Oriuna*<sup>b</sup>. This is accounted valuable, as it investigates

I am aware there are those, who, after all, think this book is not written by Richard; but, whether it was or not, it is extremely valuable, and Mr. Bertram's notes are those of an ingenious and very learned man. I have had occasion to refer to this book of Richard's more than once in the present Work, as well as in my *Poetics*.

<sup>a</sup> Mr. North also drew up the *Descriptions and Remarks in the Museum Meadianum*, consisting of two parts, *Catalogus Nummorum, et veteris Ævi Monumentorum*. This is extremely curious, and I wonder it is unnoticed in the *Literary Anecdotes* mentioned below. Dr. Mead's sale was in 1754, and Mr. North's *Catalogue* was published.

<sup>b</sup> See Nichols's *Literary Anecdotes*, vol. v. p. 450, in which are many curious letters of Mr. North. Mr. North, however, was strangely out

the standard and purity of our ancient English coins. Mr. N. also made considerable progress in a History of the Money of Henry III. but it was never completed. He left his valuable collection of coins to Dr. Askew.

Mr. Richard Elliot was admitted of this college, 1746. He soon began to favor the doctrines of the Methodists, afterwards became an Arian, and settled as minister of a Dissenting congregation in London. He published several theological pieces on the person of Christ, and Atonement; for he maintained the Arian doctrine with what is deemed the more Orthodox doctrine of the Atonement of Christ. He also published several sermons, and a Hymn Book. Mr. Elliot took his A. B. degree in 1749, but never, through objection, I suppose, to the subscription required, took the degree of A. M.

Mr. James Nasmith made the valuable catalogue of MSS. in the public library, and that of Archbishop Parker's. He also published an edition of Tanner's *Notitia Monastica*. He was A. M. 1767, S. T. P. 1797, and fellow.

Robert Masters, F. A. S. the historian of this college, must not be forgotten. His account is the only printed history of a separate college in Cambridge that is extant, and the materials being derived, principally, from the college archives and records, and wrought up with faithfulness by the writer, possesses authority. It is done much after the manner of Mr. Baker's MS. History of St. John's College. Mr. Masters also published, in 1784, *Memoirs of the Life and Writings of the late Mr. Thomas Baker, of*

about the oldest printed book, at Cambridge, p. 432, nor quite so correct about Saxon architecture, as his friend Dr. Ducarel was, in his *Norman antiquities*. What Mr. North says on the old Baptisterium and Fens is very judicious.

St. John's College, in Cambridge, from the papers of Dr. Zachary Grey, with a Catalogue of his (Baker's) MS. Collections. The Memoirs, indeed, do not display (what the life of such a man as Baker admitted of) much profundity of remark, elegance of taste, or perspicuity of arrangement: still it is a useful, valuable work. The Catalogue of the twenty-three volumes in the British Museum, is that printed in the Harleian Catalogue, Vol. II. number 7028: of the subsequent volumes, in the public library of Cambridge, Mr. Masters had an opportunity of making out the list himself. He has subjoined a few notes. This gentleman took his A.M. degree in 1738, his B.D. in 1746. He died at Landbeach, in the Isle of Ely, of which place he was rector in 1798; and, the place of his burial being fixed by himself, the following inscription is placed under the east chancel window on the outside, in the church yard.

Sacred to the Memory of  
ROBERT MASTERS, B.D. F.A.S.

The faithful and diligent Rector of this Church 41 Years,  
Whose Charity to the Poor, and Humanity to the Distressed,  
rendered his Life truly exemplary,  
and his Death lamented.

He died, July 5, 1798,  
Aged 84 Years.

This inscription was communicated to me by his relation, Dr. Cory, master of Emmanuel College, and copied by Mr. Burroughs, the present rector of Landbeach, who informs me, this inscription was *not* written by Mr. Masters himself. This I mention, because some brother antiquaries, with whom, as appears by his two histories, Mr. M. was at variance, have said it was.

Some distinguished statesmen are reckoned among the scholars of this college; and of this number was Sir Nicholas Bacon, who was also a benefactor to it. Lloyd, in his *Statesmen and Favourites of England*, after having given an ample account of Sir Nicholas, winds up all by saying, "He was, in a word, the father of his country, and of Sir Francis Bacon<sup>a</sup>." Another distinguished person was, Philip, second son of the Earl of Hardwicke, high steward of the University, 1764.

Mr. Michael Tyson, fellow, should have been mentioned, being well known in the circle of antiquaries: he was, also, an artist. I am not however aware that he published any thing except a *Short Account of an Illuminated MS. in the Library of Bene't College*, and something in the *Archæologia*. In a letter of Lord Orford's, in *Nichols's Literary Anecdotes*, Vol. IV. p. 708, mention is made of his *History of Dresses and Fashions*. He took the degree of A. M. 1767.

<sup>a</sup> Page 289.

## TRINITY HALL.

**THIS** House, before it passed into a regular college, had been a sort of literary retreat for some neighbouring religious.

John de Crowdon<sup>a</sup>, the 22d prior of Ely, elected May 20, 1321, was a person of great account with his convent, and of a public spirit. He bought a house at Cambridge on this site, and sent some of the Ely monks there, for the purpose of acquiring University learning; and from Crowdon's time it seems three or four of these monks were regularly resident, supported there at the charges of the convent. When they took their degrees, they were succeeded by others. But the place was not so occupied long; nor am I aware that any possessions<sup>b</sup> were attached to the House, except it might be a few messuages. Be this as it may, the site was granted to Bateman, Bishop of Norwich, soon after, and he began to build there the college now called Trinity Hall. The

<sup>a</sup> I follow Mr. Bentham's Orthography.

<sup>b</sup> Had there been, it is most likely Mr. Bentham, who had the Rot. Comput. of Ely Cathedral before him, would have mentioned it. See his History of Ely Cathedral.

monks, in the event settled on the north side of the river, with some brethren of their own order (St. Benedict's), who came from Ramsey, Walden, and other places. The House to which these monks retired, after leaving this spot, was called Monk's College, which occupied part of the grounds on which Magdalen now stands.

Our business, then, is only concerned with Bishop Bateman and his new college.

From Bishop Bateman's *petigre*<sup>a</sup>, I can collect nothing material, except that his father served the office of bailiff, afterwards changed into that of mayor, of Norwich, and built a chapel there.

Bateman himself is described as outstripping, when a youth, all his compeers in parts and knowledge; as admirably taught, in after-life, in what were called *primitivæ Scientiæ*; and as being made doctor of laws, when 30. He was very early Dean of Lincoln, and elected in 1343 Bishop of Norwich; and his history affords some remarkable testimonies to his being *Ecclesiæ suæ propugnator acerrimus*<sup>b</sup>. But what particularly distinguishes his history, is, the foundation of this college, to which, having visited Rome, and been in great confidence with Stephen (afterwards Pope Innocent the Sixth), he obtained permission to unite several rectories, which were confirmed in perpetuity by the seal of Islip, Archbishop of Canterbury. He went twice to France, in a diplomatic

<sup>a</sup> Harl. MS. 7029.

<sup>b</sup> Bishop Godwin.—Mr. Blomefield gives one or two ludicrous instances of the excess of church power, in the case of this bishop. Hist. Norfolk, Vol. 2. But not belonging to this place, they are not copied.

character, to assert the claims of Edward III. and to treat of peace. He died on the last of these embassies, at Avignon, in 1355, and was buried at the cathedral church there, the cardinals, archbishops, and clergy, attending with great solemnity, the patriarch of Constantinople, who happened to be there, reading the funeral service<sup>a</sup>.

This college was designed for students in civil and canon law; though with a view, at the same time, to supply the bishop's diocese with clergy<sup>b</sup>. The founder, indeed, dying before all his intentions were realized, provided only for a master, three fellows, and three scholars, but other benefactors, following up his designs, increased the number. His intention was to have founded 20 fellowships. There are at present 12 fellowships and 16 scholarships: the fellowships, 10 lay, and two divinity, are open to all counties.

Of the eminent men of this college, or hall, I shall not attempt to make out a very large list; for, it being principally designed for students of the canon and civil law, the number of men eminent for general literature, has been in proportion less: the college too itself is not large. Of the thirteen first masters, Stephen Gardiner is the first who is much known to us by any writings: he was doctor of the civil law, a great instrument of Henry VIII. in managing the business of his divorce abroad, as well as at home, particularly at this University, of which he was chancellor in 1539<sup>c</sup>: he was made

<sup>a</sup> In the above account of Bateman, I follow principally a MS. in Caius College library, copied from the archives of Trinity Hall.

<sup>b</sup> So expressly asserted in Lib. Institut. 4, quoted in Blomefield's Hist. of Norfolk. Mr. R. Smyth, therefore (MS.) speaks hastily.

<sup>c</sup> Archbishop Parker's Catalogus Cancellariorum, &c. p. 53.

Bishop of Winchester by Henry, next after his patron Cardinal Wolsey, in the year 1531<sup>a</sup>. He was zealous, though a catholic, for the 'king's supremacy, and had a principal hand in promoting *the six articles*: under Edward VI. he was deprived of his bishopric, and during the five years of his reign, imprisoned in the Tower: but when Mary succeeded to the crown, and the popish party came again into favour, he was reinstated in 1553. During his chancellorship of the University it was, that he issued that curious decree against the new mode of pronouncing the Greek and Latin languages introduced by Cheke and Smith<sup>b</sup>.

He was a man of great diplomatic powers, which he displayed in Italy, France, and Germany, and was distinguished for his eloquence; and how he employed both subtlety of thinking and speaking against the reformation, is detailed at large in our historians.

It is remarkable, though Gardiner had written against the pope's supremacy, that he was the person who employed his eloquence, in introducing Cardinal Pole, who came to establish it in full pomp at the beginning of Queen Mary's reign<sup>c</sup>.

His book written against the pope's supremacy, and in favour of Henry VIIIth's divorce, is entitled, *De Verâ Obedientiâ*: but he wrote a recantation in Queen Mary's reign: he also wrote on the sacrament against Cranmer and Peter Martyr.

Gardiner then was a politician, as well as an author, as

<sup>a</sup> Godwin De Præsul. Ang. p. 236.

<sup>b</sup> MS. Ca. num. 5, p. 147, as quoted by Dr. Richardson in Godwin.

<sup>c</sup> See Lodovico Beccatelli's *Life of Cardinal Reginald Pole*, by Pye, p. 97.



indeed were most of the archbishops and bishops of those times.

Richard Sampson, L. L. D. was also a great civilian, consecrated Bishop of Chichester in 1537, and translated to Litchfield in 1543: he wrote in favour of the king's supremacy, which raised Cardinal Pole against him: he was author also of Commentaries on the Psalms, and on Paul's Epistles to the Romans and Corinthians. He died 1554<sup>a</sup>.

The following extract will illustrate the spirit of these times:—

Bishop Burnet speaks of Mr. Thomas Bilney as follows: "The most eminent person who suffered about this time was Thomas Bilney, of whose abjuration an account was formerly given. He after that went to Cambridge, and was much troubled in his conscience for what he had done, so that the rest of the society at Cambridge were in great apprehensions of some violent effects, which that desperation might produce, and sometimes watched whole nights. This continued about a year, but at length his mind was more quieted, and he resolved to expiate his abjuration by as public and solemn a confession of the truth; and to prepare himself the better both to defend and suffer for the doctrines which he had, through fear, formerly denied, he followed his studies for two years; and when he found himself well fortified in his resolutions, he took leave of his friends at Cambridge, and went to his own county of Norfolk. There he suffered martyrdom, and Parker, afterwards Archbishop of Canterbury, saw him suffer;" though Parker had no share in his sufferings.

"When his allowance of bread and ale was brought

<sup>a</sup> Godwin De Præsul. Angl. p. 342.

him, he eat them up very heartily, and cheerfully said to one who took notice of it, he must keep up that ruinous cottage till it fell <sup>a</sup>."

Mr. Thomas Bilney was fellow of this college, a graduate utriusq. legis, of civil and canon law, eminent for his study of the scripture: being once on a journey, he came to a *poor cure*, belonging to Trinity Hall, where the people, being without a regular preacher, desired him to give them a lecture. Bilney had been prohibited, yet he was so wrought on by honest zeal, that he ventured to preach: and Fox says his contempt of church order disturbed his conscience, in his latter end <sup>b</sup>.

We see then that while Cranmer was reforming monasteries, and Lord Cromwell universities, persecution was encouraged both by church and state, and so continued during all Henry's reign. The person who sent the order to burn poor Bilney, was Sir Thomas More, *who was that one sound counsellor* (as Queen Catherine used to say) *that the king had*. But these blots (for he was a dreadful persecutor) cannot be wiped out of his escutcheon: he, in his turn, fell under the king's resentment, for denying his supremacy, and was executed on Tower Hill in 1535.

Thomas Thirlby, L. L. D. fellow, an eminent civilian, was the first and last bishop of Westminster, privy counsellor to Henry VIII. and Edward VI. Mary, in 1554, translated him to Ely; but he was deprived by Elizabeth. He was a native of Cambridge<sup>c</sup>, and assisted in composing the Liturgy.

<sup>a</sup> Burnet's History of the Reformation, Book 1. A. 1534.

<sup>b</sup> Acts and Monuments, p. 1013.

<sup>c</sup> Bentham's Hist. of Ely, p. 191, 1st Ed. where the character given is very different from that of a dilapidator, given him by Carter.

Sir William Paget was employed by Henry VIII. Edward VI. and Queen Mary, and dismissed his attendance at court by Queen Elizabeth, merely on account of his age. He was secure in Henry's time by his foreign employments. He escaped Edward's reformation by his peaceableness and indifference: he complied with Queen Mary's measures from conscience, and to Queen Elizabeth's from allegiance; being, as Lloyd says, "one of those moderate men, that looked upon the Protestant foundation of faith, " the Creed, the Lord's Prayer, and Ten Commandments," as safe; on the Papists superstructures as not damnable; whose life was Grotius's and Cassander's wish, *An accommodation to the Christian world* <sup>a</sup>."

Henry, Earl of Northampton, knight of the garter, privy counsellor, and lord privy seal, in King James's reign. His speeches at Cambridge and the Star Chamber, says a certain writer, "argue him both witty and wise; to whom has been applied, (for the Earl of Northampton was both a bachelor and a student) Lord Bacon's observation: "he that hath wife and children, hath given hostages to fortune, for they are impediments to great enterprises, either to virtue or mischief<sup>b</sup>." He was chancellor of the University in 1611.: he was author of a *Dispensative* against the supposed Poison of Prophecies, which is said to bespeak him a good scholar.

Our next statesman is Sir Robert Naunton, first, fellow commoner of Trinity College, afterwards fellow of this, and of whom it was said, that his speeches, both while proctor and orator of Cambridge, discovered him more

<sup>a</sup> Eng. Statesmen, p. 67.

<sup>b</sup> Ibid. p. 556.

inclined to public accomplishments, than private studies<sup>a</sup>; he was made secretary of state to James I. in 1617, one of whom it was said, "he was of the same make in the state, as Archbishop Abbot was in the church;" but what is most to my purpose is, he was author of a work entitled, "*Fragmenta Regalia*," to which I have often referred.

Dr. Cowell, L. L. D. master, 1598, was author of a work entitled, *Institutiones Juris Anglicani ad Methodum Institutionum*, and a learned work, called the *Interpreter*, upon which Jacob's Law Dictionary is founded; he was also professor of civil law here, and died in 1611, being buried in the chapel<sup>b</sup>.

Sir Peter Wyche translated out of the Portuguese language, the Life of Don John de Castro, and a Relation of the River Nile, of its Source and Current, &c.

To these might be added *John*<sup>c</sup> Harvey, L. L. D. Peter Calvert, L. L. D. and a few, who, in different periods have distinguished themselves among our judges.

In more modern times might be mentioned Samuel Hallifax, L. L. D. and professor of civil law. He edited Dr. Ogden's Sermons, with his life prefixed; Sermons of his own, on Prophecy; an Analysis of Butler's Analogy, with a Syllabus of Lectures on Civil Law. He was Bishop of Gloucester, 1781, and of St. Asaph, 1788. He died 1790.

Samuel Horsley, eminent for his controversial writings with Dr. Priestley, and editor of the Works of Sir Isaac Newton; and author, also, of several other works. He was first made Bishop of St. David's: he then became

<sup>a</sup> Lloyd's Statesmen of England, &c. p. 569.

<sup>b</sup> See an account of him prefixed to his *INTERPRETER*.

<sup>c</sup> MS. List in the Master's Lodge. See Blomefield's Collect. Cant. p. 214.

Bishop of Rochester, and in 1802 he was translated to be Bishop of St. Asaph. He died 1806.

William Barlow, fellow, D. D. wrote a *Vindication of King James's Apology for the Oath of Allegiance*, in opposition to Mr. Parsons, the Jesuit. He also assisted in the Translation of the Bible, put forth in James's reign. He was Bishop of Rochester, and in 1608 was translated to Lincoln<sup>a</sup>.

William Squire, scholar, afterwards fellow of University College, Oxford, was author of "*The Unreasonableness of the Romanists requiring the Communion with the present Church.*" He was rector of Rolleston, Derbyshire, and died in 1677<sup>b</sup>.

Several of the professors of Gresham College were of this college, of which number the two following may be noticed, on account of their writings.

Thomas Eden, L. L. D. was chosen to succeed Dr. Corbet, as law professor, in Gresham College, in 1613. In 1625 he was chosen master of this college; and was three times elected burgess to the University of Cambridge. He was a great benefactor to the college, and dying in 1645, was buried in the college chapel, where, some years afterwards, a handsome monument, with a copious inscription, was erected over his grave by the master and fellows of this college.

It does not appear that Dr. Eden published; but various pieces of his on the civil law are in MS. of which, an account may be seen in Dr. Ward's *Lives of the Professors of Gresham College*.

John Boud, L. L. D. was elected master of this college, on the famous John Selden's declining the offer,

<sup>a</sup> Godwin de Præsul. Ang. p. 302.

<sup>b</sup> Mr. R. Smyth's MS.

and professor of civil law in Gresham College, in 1649<sup>a</sup>. In 1654 he was made an assistant to the commissioners of Middlesex and Westminster, for the ejection of scandalous and ignorant ministers and schoolmasters, and in 1658 vice-chancellor of the University. At the Restoration he was ejected. Several Tracts and Sermons of his are noticed in Wood's *Athenæ Oxonienses*, which were most of them preached before the House of Commons. According to Dr. Ward, he died in 1676, and Wood is wrong, in saying he died in 1680.

The Dr. Eden above-mentioned died during the *Reformation* of the University; Dr. Bond was put in by the Parliament, to succeed him: and Mr. Walker says, not one of this house was afterwards turned out.

Another eminent civilian, and professor of law in Gresham College (being chosen in 1672), was Roger Meredith, A. M. He was fellow, also, of this college. He was, it seems, an excellent scholar, but it does not appear he left any thing for the press. His *Oratio habita in Collegio Greshamensi*, A. 1672, may be seen in Ward's *Lives of the Gresham Professors*<sup>b</sup>.

Charles Reynolds, D. D. 1740, chancellor of Lincoln, and son of John Reynolds, Bishop of Lincoln, wrote a valuable *Treatise on Convocations*. He died in 1744.

Philip Dormer Stanhope, Earl of Chesterfield, a great politician and statesman, and as great a wit. His "Letters to his Son" are generally known, and have been greatly read. His "*Miscellaneous Works*," in two volumes 4to. were published in 1777. To these are pre-

<sup>a</sup> Ward's *Lives of the Professors of Gresham College*, p. 248.

<sup>b</sup> App. No. 13.

fixed his lordship's Memoirs, begun by Dr. Mathew Maty, and after Dr. Maty's death, finished by Mr. Justamond. He was fourth Earl of Chesterfield, and died in 1777.

Sir James Marriott, an eminent civilian, was master of this college<sup>a</sup>: several publications of his are extant, particularly "The Case of the Dutch Prizes, taken in the War before last," about 1759: in 1760 he also published the Rights and Privileges of both the Universities and of the University of Cambridge in particular; and an Argument in the Case of Emmanuel and Christ's College.

Joseph Jowett, L. L. D. professor of civil law, was the living professor, when I was treating of the University professors in a preceding volume, but is removed since by death. He succeeded Dr. Hallifax, as king's professor, in 1781, was accounted an able lecturer, and distinguished for the elegance of his Latin on all public occasions; but I am not aware that he published anything, except a Syllabus of his public lectures, on the Roman Civil Law, which he gave in a course, at Trinity Hall, to the members of the University.

Two or three poetical writers shall close our list; and I have placed them at the end, partly from inclination, and partly from necessity. For in the present chapter more particularly I resemble the sailor proceeding by

<sup>a</sup> I cannot forbear noticing here Francis Dickens, L. L. D. 1714, though not known by any publication. He was professor of civil law, in 1714, and of the highest character both for ability and learning. A very honourable account of him may be seen in Mr. Masters's *Life of Baker*, p. 108, &c.

a tack upon tack direction, who is obliged to regard the changes of the wind, instead of following the course of the river. What has driven me out of chronological order (more particularly in this chapter), the reader has been informed of in the Preface; so I shall not trouble him with apologies.

Thomas Tusser (who has been called our English Columella) was one of our earliest writers of didactic poetry. According to Hatcher's MS. (copied by Cole) he was first of King's, afterwards of this college. He published, in rhyme, a Hundred Points of good Husbandry, in 1557, which afterwards, in 1586, he extended to "Five Hundred Points of good Husbandry;" to which, also in rhyme, is prefixed the Author's Life. Our old English Georgic is not a rival of the Roman; but his book, though in very humble rhyme, delivers much agricultural instruction, and is considered valuable, as giving much insight into the rural economy of our ancestors. This singular book is scarce; but several writers have given an account of the author. He died in 1580<sup>a</sup>.

Mr. Carter has stated Dr. Gabriel Harvey, "a noted orator and poet" of this college. He was the friend of Spenser, and, at least, first fellow of Pembroke, concerning whom, see p. 102 of this volume, and p. 237 of Ritson's *Bibliotheca Poetica*.

In Mr. Smyth's MS. but in a hand-writing different from his, is put down—"Robert Hereside, the poet, was first of St. John's College, and afterwards of Trinity Hall."

<sup>a</sup> See Fuller's *Worthies*, p. 334. Warton's *Hist. of Eng. Poetry*, Vol. 3, and Phillips's *Theatrum Poet. Ang.* p. 91.



The Earl of Chesterfield and Sir James Marriott<sup>a</sup> both wrote poetry. Sir J. M. also printed a single volume of poems.

Sir Walter Haddon, master, L. L. D. though the last in our list, might, for his eminent qualities, have been placed the first. He was first of King's<sup>b</sup>. He was a learned civilian, a prudent statesman, a powerful orator, and an elegant Latin poet. Such was Sir W. Haddon. Queen Elizabeth made him one of her masters of requests; and he stood conspicuous among the revivers of literature. Elizabeth being asked, whom she preferred as a Latin poet, Buchanan or Haddon, escaped the suspicion of partiality by the following happily evasive reply.

“Buchananum omnibus antepono, Haddonum nemini postpono<sup>c</sup>.”

The library of this college contains a Complete Body of the Canon, Roman, and Common Law. The garden is small, but the site agreeable. Students may complain, that after toiling over ponderous tomes of canonists and civilians, they find there no *il riposo*, not so much as a Diogenes's tub to sit and sulk in.

<sup>a</sup> See Dodsley's Collection, *Laura*.

<sup>b</sup> Hatcher's MS. of King's College.

<sup>c</sup> See Lloyd's Statesmen, &c. of England, p. 442.

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### QUEEN'S COLLEGE.

**NOTHING,**” it is said, “is new under the sun;” and nothing is more changeable than man: truths so obvious, as to seem almost truisms, yet, in the practice of statesmen so strangely perplexed, and uniformly contradicted, as to appear palpable falsehoods. Let us, for a moment, forget statesmen, who, while clamorous about the public good, are apt not to forget their own.

It has appeared to me, on contemplating the state of religious opinion in this society, that none in the University has been so remarkable and prominent, for variety, as Queen's. Fisher, and Erasmus, and Bullock, were zealous for free-will, against Luther: Dr. Davenant's works, in King James's reign, were high Calvinism, and left that society Calvinists: Mr. John Smith's lectures, a few years after, brought it back to free-will\*. In the time of Dr. Plumptre, the late master, it inclined, with their tutors, to Arianism and Socinianism; and Queen's-men were then foremost among the petitioning clergy, who met at Archbishop Tenuison's library, for ameliorating the subscription to articles. Now, I understand, it has returned to the doctrine of justification by faith alone, and of the co-equality of the Son and Holy Ghost with God the Father; the doctrines taught by Luther, with

\* The famous Arminian, John Goodwin, was also of Queen's.

some of the other first reformers, and by the modern Calvinists. Such is human opinion: thus it circulates round colleges, and round the world. Every one knows where it rested at Geneva, in the time of Calvin: but it rested only for a time—it kept moving. Some years ago it had reached the Antipodes; where it is now, is more than I can tell. If it has changed, like its government<sup>a</sup>, it has, perhaps, by this time, got round to Calvinism again.

It is by observations on the human character that speculative men are taught some practical duties. In proportion to this diversity, they will extend their charity: to the variety of thinking they will proportion their liberality in judging. This microcosm, this little world of man, *will* go through its changes; and it becomes our duty to attend to them, and to be candid:

A mighty maze, but not without a plan!

Nor, indeed, do I think that either the writer or reader is, on the present occasion, called to any work of supererogation. It is evidently my duty at least to state literary facts, not to mutilate, not to oppose, nor even to censure opinions. *Μετρον ἀρίστον*, *Moderation is best*; and the rules of fitness and propriety *ought* to be my polar star and guide.

But, to come to the business of the present chapter. This college claims for its foundress Margaret of Anjou, consort of our Henry VI. who, as head of the Lancas-

<sup>a</sup> I allude not to its present state, but to its former frequent changes from democracy to aristocracy, and from aristocracy to democracy. See *D'Ivernois' Hist. of the Constitutions and Revolutions in Geneva*.

trian party, was King of England: but though she laid the foundation, she could not complete it; though she furnished the materials at first, she could be no longer liberal, when she had nothing to give. The Lancastrian cause at length declined, the king was overwhelmed in ruin, and she who had shared the triumphs, now also shared his defeats. Margaret was of a devout mind, and the motto which she gave her foundation, became expressive of her condition: *Erit Regina Nostræ Regina Margaretæ Dominus Refugium; et Lapis iste in Signum*: that is, *The Lord shall be a refuge to our lady Queen Margaret; and this stone a token of it*. Such at least to those, who admired her virtues, and pitied her misfortunes, were the impressions, "that Margaret, who had known afflictions, had not been without her consolations." The title of her new college, Queen's, was intended, no doubt, to convey the idea of sympathy with her husband, who had founded King's College: but it was dedicated to St. Bernard and Margaret; to the former, as being composed in part out of an hostle dedicated to that saint; to the latter, perhaps, out of reverence, by an association of ideas, to her guardian saint, and from compliment to her own name.

Margaret was related to royalty by birth, as well as by marriage: she was daughter of Regnier, titular king of Sicily, Naples, and Jerusalem, count of Anjou, brother of Charles V. It was a title that afterwards was borne by the kings of England, though it was little more than title without much of either property or power: but she was denominated from him Margaret of Anjou. I do not study much in this work to delineate characters, any further than such delineations may be immediately connected with the foundation of the colleges, or the li-

terary history of its members ; but I cannot forbear borrowing one of the character of our foundress, drawn to my hand by Hume. " This princess (he observes) was the most accomplished of her age, both in body and mind, and seemed to possess those qualities which would exactly qualify her to acquire the ascendancy over Henry, and to supply all his defects and weaknesses. Of a masculine, courageous spirit, of an enterprising temper, endowed with solidity as well as vivacity of understanding, she had not been able to conceal those great talents even in the privacy of her father's court ; and it was reasonable to expect, that when she should mount a throne, they would break out with still superior lustre.

" The marriage of Margaret took place just after a truce had been settled between the ministers of France and the English government. Proposals were made and adjusted by the Earl of Suffolk, one principal article agreed on, being, that the province of Maine, the north-west part of Orleans, in France, should be made over to the queen's uncle, Charles of Anjou."

The historians of Cambridge date the foundation of this college in 1448. Mr. Smyth dated the charter 1444, adding, if so, it was just after Margaret's marriage with King Henry," which, according to Hume, was in 1443. Caius says, the first stone was laid at the eastern end of the chapel, toward the south, by John Wenloc, on the 15th of April, in the sixth year of Henry, and in the year of our Lord 1448 ; and this is likely to be its true date.

We may assure ourselves, at least, it must have been, when the affairs of the Lancastrians were in a flourishing condition, or their cause, at least, only in suspense ; but

it is remarkable, that Hume entirely passes over the circumstance of her having founded this college.

Margaret was contemporary with the renowned Maid of Orleans, and endued with a portion of her spirit. As the latter revived the hopes of Charles and the French, the former was the soul of the Lancastrian party in England: her wisdom not only directed the councils of Henry, but her address recruited his armies: her vigour gave energy to the Lancastrian army, at the battle of St. Alban's and Northampton, and raised an army of 30,000 men, that encamped near Battle-bridge, in Yorkshire. After the battles of Toton and Hexham, the Lancastrian cause never flourished, and Margaret retired to Flanders: the York party had now gained the ascendancy; and the few feeble efforts made by Margaret, in an attempt on England, were defeated. The Lancastrians were still more on the decline, after the decisive battle of Tewkesbury; Henry was confined in the Tower, where he died:—according to some, he was murdered: Margaret, too, became a prisoner, though, after some years confinement, she was ransomed, at a considerable price, by Lewis, King of France. At length, after a few years passed in great privacy, she died in the year 1482.

Queen Margaret made over to her new college possessions to the amount of 200*l.* which, though no mean sum in those days, was but a slender endowment: but her liberal designs towards the foundation were not frustrated; what she began, was continued and completed by the most distinguished personages of the York party; particularly the Lady Queen Elizabeth, consort to King Edward IV. She, in the year 1465, finished this college, and obtained for it many privileges. Richard



Plantagenet, Duke of Gloucester, after Richard III. also became a great benefactor; as also Lady Cecily, Duchess of York, and other distinguished ladies, Margaret Roos, Joanna Inglethorp, and Joanna Borough: but the person of whom more particular mention should be made, was Andrew Ducket, a Carmelite friar, and rector of St. Botolph, Cambridge. It is said, Ducket first prompted Lady Margaret to the undertaking, and, having, therefore, been made the first provost by the foundress, continued for 40 years (for so long he held the provostship) to solicit contributions of the wealthy, towards carrying on the building, and settling the endowment. Ducket died in 1484, and lies buried in the antechapel.

The Lady Margaret, the foundress, must stand, in our account, in the place of many benefactors; for, as Mr. Parker has before observed, "It would be tedious to insert the whole catalogue of benefactors, amounting to about 150, within four, over or under, all of them peers, knights, and esquires." In the time of Mr. Parker, this college supported a provost, 19 fellows, eight divinity, and 23 other scholars, besides *professors*<sup>a</sup> of mathematics, geometry, and Hebrew. The number of scholarships has been considerably increased since his time.

Let us then proceed to our learned and distinguished men.

In the following summary of eminent men of Queen's my aim is, to notice some of all parties, as I have hitherto done, well known, together with a few, who, though not so celebrated, should not be forgotten.

<sup>a</sup> *Professors* were what are now called lecturers.

John Fisher had been fellow of Michael House; he was chancellor of the University 1504, and the first who was made so for life. At the beginning of the sixteenth century, he became Bishop of Rochester, and was a zealous papist.

He wrote against Luther, particularly against those articles, condemned by Pope Leo X.: he also wrote on the Eucharist, against Oecolampadius. Bellarmine ascribes to him the "Vindication of the Seven Sacraments," which came out under the name of Henry VIII. and assigns to him seven distinct works. He was made cardinal, but, what was more glorious—I use Bellarmine's words—he was a martyr for Christ, being executed when an old man, by order of Henry VIII. in 1535<sup>a</sup>.

Fisher was a great patron of St. John's, and considered by Baker as a sort of co-founder. Among Baker's manuscripts, is a Latin life of him, written in Baker's own hand, though he was not the author. On the cover of the volume are the following lines, which, as Baker's name stands a little above, were, most probably, composed by himself:—

Thomas Baker, Coll. Js. Cant. Socius ejactus.

Tene viri tanti cervicem abscindere posse?

Tene cruore pio commaculare manus?

Si vitâ spoliâs Roffensem, barbâre, quando

Ullum producet terrâ Britanna parem?

Sed tu, Sancte senex, ævo fruiture beato,

Lætus abi in cœlum—te vocat ipse Deus.

\* Bellarmin, de Scriptor. Ecclesiasticis, p. 406.

*Translation of the above Lines.*

Thomas Baker, ejected Fellow of St. John's College, Cambridge.

What? Sever such an holy head as thine?  
 What? With thy pious blood defile the hand?  
 Kill Rochester? Stay, wretch, the foul design:  
 Ne'er shall his like be seen in Britain land.  
 To heav'n ascend;—God calls thee from above.

Fisher was master of this college, and bishop of Rochester in 1504. He was indicted and beheaded, for denying the supremacy of Henry VIII.

Contemporary with him was Erasmus, who, at the invitation of Fisher, came to Queen's, and was there resident about seven years: but an ample account has already been given of Erasmus.

Another eminent person, who flourished A. D. 1550, was John Poynt, first bishop of Rochester, and thence translated to Winchester: he had been previously fellow of this college. He was author of a celebrated book on the Nature and Substance of the Body and Blood of Christ, and one of those employed in drawing up the articles of religion.

The celebrated Catechism, also, published in Edward VI.'s reign, ascribed, by some, to Dean Nowel, is by others, ascribed to him. Being a public work, it might be a joint production of several, but in which Poynt might have a great share. Bishop Godwin speaks of him as having extraordinary skill in the Greek and Hebrew languages, and as acquainted with some of the modern, and as a sort of prodigy in mathematics. He invented a curious clock, for the use of Henry VIII. on which were not only marked the hours and the days of the month, but the lunar variations, and the ebbing and

flowing of the sea<sup>a</sup>. He died at Strasburgh, August 11, 1556, being only 40 years of age.

John Bradford, for whom see Fox's Martyrology, was also of this college, and Tayler, Bishop of Lincoln, author of a Treatise on the Marriage of Priests.

Sir Thomas Smith, who became an eminent statesman in Elizabeth's reign, had been fellow of this college. I have spoken of him before. He was considered as a great benefactor to both Universities, and in favour of them, in 1557, according to the author of the *Statesmen of England*, he proved himself a knowing politician, by an act then passed, concerning the leases granted by colleges<sup>b</sup>. The same author observes, you might there observe him a leading man among the statesmen; here most eminent among divines; at once the most knowing and pious man of that age.

John Jocelyne, Esq. edited *Gildæ Epistola de Excidio Britanniae, et Castigatio Ordinis Ecclesiastici*. He was the secretary of Archbishop Parker, and mentioned as one of those who assisted him in his *Antiq. Brit. Ecclesiæ*, and in his *Privilegia Eccles. Cant.* though his name does not occur either in the last editors, or in the bishop's, preface.

To this list, several other names might be added, before the ejectments in Charles II.'s reign; as Dr. Bullock, who wrote against Luther: he was the friend of Erasmus: Thomas Brightman, who published the curious Commentary on the Revelations, and on the Articles: Dr. Davenant, a learned writer, and a famous Calvinist,

<sup>a</sup> De Præsul. Angliæ. p. 238.

<sup>b</sup> P. 371.

who published the substance of his Lady Margaret's lectures, &c. one of those sent by King James to the Synod of Dort: and Mr. John Goodwin, the celebrated Arminian controversialist, just mentioned. These, and others, might be mentioned, but I forbear.

Of the 19 members ejected from this college, as noticed in the *Querela Cantabrigiensis*, I am not aware of above one or two, much known as writers; but Mr. Walker shews peculiar zeal and industry in the *Vindication* of Dr. Edward Martin, ejected from the mastership.

Among the ministers ejected from the University, at the Restoration, as noticed by Dr. Calamy, I find none that were of this college: several, however, of eminence, who inclined to these principles, were of Queen's; of this number, was John Preston, first fellow of Queen's, afterwards master of Emmanuel: he was a leader among the puritans, wrote a book on the "Attributes of God," and a volume of sermons. He was S. T. B. Oct. 2, 1622, and next year S. T. P. He had been chaplain to James I. and preacher of Lincoln's Inn. Dr. William Bates, also called the *Silver Bates*, from his melodious voice and eloquent discourse, was of the same college, and same principles. Dr. Preston died July 20, 1640. His life was written by Mr. Ball, first of this college, afterwards fellow of Emmanuel, and who, beside this life, wrote some theological pieces. Dr. Horton, who was master of Queen's, inclined to Presbyterianism: he was author of 46 sermons on the eighth chapter of the Epistle to the Romans, and 100 or two on select passages of the Old and New Testament.

John Trueman, S. T. B. fellow, A. 1645, favoured

the same principles, though but a moderate dissenter: he was distinguished for his metaphysical and critical learning. He published sermons, entitled, the Great Propitiation, which have been highly spoken of, with a discourse on Justification by Faith without Works. He was a strict Calvinist. He wrote also a book against Bishop Bull's *Harmonica Apostolica*, and some other controversial pieces. He died at Clare Hall, A. 1671.

Widely different in theological opinions from most of the divines last mentioned, was John Smith, a native of Oundle, Northamptonshire. He came to the University April 5, 1636, was first a student of Emmanuel College, under Dr. Whichcote, and afterwards fellow and tutor of Queen's. He read mathematical lectures in the schools with great applause\*. According to Bishop Patrick, he was "eminent as a philosopher, a mathematician, historian, and Hebrician, and qualified to be a physician, lawyer, and general linguist." He died Aug. 7, 1652, at the age of 35. His posthumous work, entitled *Select Discourses*, was delivered as college lectures, and is replete with learning: it was first published in 1659, with an appropriate preface. The 4to. edition, by Dr. Worthington, who edited also the works of the famous Joseph Mede, is accompanied with a short account of his life and death, and a funeral sermon, by Simon Patrick, fellow, at the time, of Queen's, and afterwards Bishop of Ely. He left his books to the college, which were many, and choice, and several splendid, and costly. He was interred in the college chapel.

\* Bishop Patrick's account of the author's life and death.

Smith's writings are not doctrinal; but he appears to have been a Socinian, and very conversant, and imbued with the writings of the Platonists.

Simon Patrick was a learned and candid Arminian divine, whose Commentary has been much admired: he also published the Parable of the Pilgrim, the Friendly Debate, and the Christian Sacrifice. He was first made Bishop of Chichester, and was translated in 1691 to Ely. He died in 1700.

Nathaniel Bacon is claimed for Bene't College. There was one of this name A. M. of Oxford, in 1672, and of Catharine Hall M. B. 1667: but the person intended here was the author of a most excellent work, entitled, *an Historical and Political Discourse on the Laws and Government of England*. R. Smyth assigns him to Queen's; and I find, by the Book of Graduates, a Nathaniel Bacon took his A. B. degree from Queen's in 1662, his A. M. in 1666.

It would be wrong to overlook two authors, to whom this work is, occasionally, indebted; one is John Weever, author of a learned and useful work for dates, &c. entitled *Ancient Funeral Monuments, within the united Monarchie of Great Britain and Irelande, and the Islands adjacent*. He died in 1632. The other is Thomas Fuller, first student of this, afterwards fellow of Sidney College. He was author of the *History of the Holy War*, and *Pisgah Sight of Palestine*: but his most famous works are his *Church History of Great Britain*; (to which is annexed his *History of the University of Cambridge*) and his *English Worthies*.

Fuller published a platform of the latter work before, entitled, *ABEL REDEVIVUS*; the joint production of se-

veral hands : but he furnished the greater portion, and appears as editor. The poetry, he says (for each life obtains its eulogistic lines), was by Quarles, father and son.

Fuller, also, I understand, wrote poetry; but his poetical productions I never saw. I am, however, reminded of Addison's lines, which are as applicable to Fuller's prose, as to Cowley's poetry :

————— next great Cowley wrote,  
O'er-run with wit, and prodigal of thought :  
His thoughts too closely on the reader press ;  
He more had pleas'd us, had he pleas'd us less.

The Characters of the English Poets, in Addison's Works.

Among other writers, more immediately literary, scientific, or poetical, were the following :—Dr. Wallis was student of Emmanuel College, but became fellow of Queen's: he was a great mathematician, and in 1649 made professor of geometry in Oxford. His famous work was *Mathesis Universalis*. He died 1703.

Dr. Windett, Mr. Smyth says, was author of a piece in Latin, addressed to Charles II. on the state of the dead, according to the opinions of the ancient Hebrews and Grecians, turned a *Life of Plato* into Latin, with Notes, and wrote Latin poems. He died, according to him, 1687. Dr. Hausted, according to the same, translated into English verse two books, or *de Platone*, from some modern Latin poet of celebrity; what else he published, I know not.

Dr. Joseph Wasse was a distinguished critic, and antiquary: he edited, among other works, the histories of



**Sallust.** He was fellow, B. D. 1707, and rector of Aynho, Northamptonshire. Dr. Davis was master, and one of the most correct critics of his age: he edited, as already observed, several classical writers, but his most famous work was his edition of several of Cicero's works. He took his L. L. D. in 1711, his D. D. by Reg. Com. 1717.

I gather, also, from Mr. Smyth's MS. that W. Needham, M. D. author of *Disquisitio de formato Foetu*, was a student of this college: he went afterward to Trinity, and died in 1691.

But to come a little nearer our own times.

Mr. Henry Taylor much distinguished himself as a writer in the Arian controversy. The best known of his works is written under a fictitious character, that of a Jew, and entitled, *Letters from Ben Mordecai*; and his son, Henry Taylor, L. L. B. 1767, published some volumes of his sermons and tracts, since his death. Mr. Taylor advocated zealously the cause of the petitioning clergy, already alluded to. He took his A. M. degree in 1735.

Robert Plumptre, late master, was S. T. P. 1761. I am not aware he published any thing but a small piece, relating to public offices in the University, and one or two tracts without his name: but he was one who interested himself about the case of the petitioning clergy; and, I understand, the original petition was in Dr. Plumptre's possession, and with a short history of the college, written by himself, was deposited in the lodge. I have, however, never seen either.

Dr. Robert Plumptre was prebendary of Norwich.

Dr. Charles Plumptre, brother of Dr. Robert, was

also of this college, and supported, in like manner, the cause of the petitioning clergy : he published, but without his name, a Translation of a Latin Treatise on some Branch of Morals, to which he prefixed a Preface. He was Archdeacon of Ely, and took his S. T. P. degree in 1762.

Rev. David Hughes, sen. fellow S. T. B. 1738, was not known as a writer, except by some piece known only to his friends, without a name ; but he was a judicious scholar, one of the clerical petitioners, and a distinguished benefactor to this college : he bequeathed to the college his library, and 2000*l.* in money : he also made the master and fellows his residuary legatees.

Thomas Fyshe Palmer, B. D. late senior fellow of this college, was a theological critic, a man of an acute mind and ardent disposition : for some years, he inclined to methodism : but, at length, he became a Unitarian. The only thing, however, he published with his name, that I have heard of, was a small piece on the Godhead of Christ, in form of a letter to a Mr. H. D. Inglis : but he printed several critical essays on select parts of the New Testament, in the Theological Repository, and in a similar work, called Commentaries and Essays, by a Society for promoting the Knowledge of the Scriptures, that were thought judicious. He is said also to have left a Collection of Observations and Notes, as a harmony of the Four Gospels<sup>a</sup> : he formed a Unitarian society at Dundee, and engaged as warmly in the political controversies of his time ; and was at length indicted in the Circuit Court of

<sup>a</sup> This I was informed by a particular friend of Mr. Palmer's.

Justiciary, held at Perth Sept. 12, 1793, for sedition, in circulating writings on universal suffrage, and parliamentary reform, and the impolicy of the present war. His sentence was transportation for seven years to Botany Bay. He died at the Manillas, being on his return to England, after the expiration of his sentence. His name is spelt in the indictment Fische, but its true spelling was Fyshe, the name of his father, who afterward changed it to Palmer. Mr. P. took his A. M. degree in 1772, his S. T. B. 1781.

Mr. Robert Acklom Ingram, fellow, published a few sermons and a *Syllabus or Abstract of a System of political Economy*, with a dissertation, recommending that the study of political economy be encouraged in the University, 1799. Mr. Ingram took his S. T. B. degree in 1796. His theological opinions I am not acquainted with.

But to proceed to other matters.

In the buildings, and about the grounds of this college, much is seen, very worthy of attention: the building is ancient, and not being cased with a stone front, as many of the other colleges were many years ago, retains, what some of them have lost, its venerable air of antiquity; being of that style of building, which, before the time of Inigo Jones, and Sir Christopher Wren, was called, not very properly, Gothic.

However, it is built in that style, and is the oldest piece of brick building in the University, perhaps in England. You enter it on the east, by a lofty and magnificent tower gateway, having over the gate, the arms of the foundress; it is sufficiently stately, but not frittered into ornaments, and has a sufficient correspondence to the back of Catharine Hall, to which it is opposite, to be agreeable. The

eastern court contains nothing remarkable, except it may be the dial on the north side, as being curiously ornamented, and the invention of Sir Isaac Newton. The hall is agreeably modernized, except that it retains one of its antique windows. What must strike every one here are three pictures, at the upper end, of Lady Elizabeth, Erasmus, and Sir Thomas Smith—all in very elegant frames—by Hudson.

Every thing that calls to mind the memory of an eminent man, is apt to take the attention of the curious; and accordingly some might find pleasure in visiting the chambers of Erasmus—reported to be the garret chambers, near the screens—in which was formerly an immense corkscrew, said to belong to that great man. But though Erasmus loved a glass of wine, being an invalid, much wasted by intense study, he was no hard drinker, so we dismiss the corkscrew as an idle conceit. The other court, called Walnut Tree Court, has in it nothing remarkable; it was so called from an old walnut tree which was formerly in the middle, as there were also in some courts of other colleges.

The cloister leads back to monkish times, and has a more monastic air, than even that of Jesus College, as being more narrow, and less fitted for social circumambulation. Over this are chambers for students.

From the cloisters you pass over a white curious bridge of wood, with stone abutments, across the Cam, into the grounds, gardens, and grove, which appertain to this house.

And here any person may linger with great delight, and an *improver* might indulge, either his fancy or his taste: the grounds are extensive, and there may be said to be four gardens, including the master's, with the fellows'

bowling green, on the east side of the river. In the fellows' garden were formerly espaliers, now removed, and its present appearance, it being open, and consisting principally of a kitchen garden, looks, perhaps, more like a country, than a college garden. An *improver*, perhaps, might say, give those strait walks a more curving direction, and plant them round with a shrubbery; beat down that brick wall, and exchange it for palisades\*, or an iron fence railing, that there may be some sort of connexion between garden and grove: perhaps a poet or a painter, without too much fondness for the petit embellishments, the architecture of gardening, or taking a receipt, how to awaken by the scenery on a small spot, a *sublime melancholy*, might wish a little done here: but be it recollected, that Queen's has been rather famous for mathematicians and divines, than poets; and it has been observed, that mathematicians and divines are apt to walk in straight lines, and poets in curves, as the former are apt to be more uniform and regular in their literary pursuits than the latter.

The grove to which you enter from the garden is much admired, and *Erasmus's walk* may invite the traveller to meditate for a moment on a man, who, though but a few years here, was the great ornament of this college, and conferred a lasting benefit on the University.

Let no one leave these grounds without going to the end of that walk by the side of the river, and let him thence look to the view on the opposite side; nor let him say, it is the best in Cambridge, or is *well enough for Cambridge*: though it has not hill and dale, perhaps, of the kind, it is one of the best any where; for it has grand objects, which amply compensate for the want of other

\* See Mr. Mason's English Garden. Book 1.

beauties ; a small home view, with the accompaniment of magnificent edifices, and agreeable scenery. The west front of King's College Chapel, with its south perspective, the east and south perspective of Clare Hall, the elegant bridge over the Cam, Clare Hall piece, with its plantation of venerable old elms, King's Meadow, with passengers passing and repassing on one side of the river, and Queen's Close on the other, form a most delightful picture. They would be still more delightful, if, instead of viewing it from the edge of the river, you contemplated Cam at a distance : but, in spite of improvers, he will take his own course, and, perhaps, is creeping with insidious intentions, immediately under the western side of this college : for, if what was apprehended by some, of the danger of the wall of St. John's College, in time, being undermined, is true, it may, if not provided against by underpinning prove no less fatal to this.

In the master's lodge, over the north and west sides of the cloister, are the *long* gallery, and audit room, in which the master and fellows meet to transact college business, and other rooms. In these is an unusual number of portraits, with a few other pictures : and among them some are ancient, and a few very valuable and good.

Those counted worthy of notice are, a portrait of Erasmus, by Holbein, who made the curious designs in one of the editions of Erasmus's Praise of Folly ; an oval portrait, by Reynold, but the person is not known ; an altar-piece, in a most curious taste, and finely coloured<sup>a</sup> : it is

<sup>a</sup> I am not inclined to undervalue this admired piece : but I cannot forbear copying the following passage from the Narrative of three years in France, by Miss Plumptre, where, when describing the cathedral of St. Sauveur, at Aix, she describes the counterpart of this picture, adding, it is by no means an ill founded conjecture, that the picture in Queen's

accounted very valuable. It contains three small divisions or pannels; the first shewing Christ, betrayed by Judas; the second, his Resurrection; the third, his appearance after it, to his disciples. Mr. Wray, by Dance; and in the master's bed-chamber, a general, with this motto: "*Fa-  
to lubenter cedentem tam mari quam terra,*" half length. The portrait of the foundress is ancient, but whether an original I do not know. There is also another portrait of the foundress, by Freeman. That of the late master, Dr. Plumptre, is a most striking likeness, and bears the strong resemblance of some living parts of the family. There are also two good ones by the late ingenious Mr. Opie, of the present master, Dr. Isaac Milner, and Mr. Wilberforce, the member for Yorkshire.

The same variety, or contrast, which I noticed in the

Lodge was given by the foundress of the college, Margaret of Anjou, the daughter of King Rene, and wife of our Henry VI. to ornament the chapel, but that on the overthrow of the Catholic religion, it was removed to the lodge. Nothing was known of the time it had been there, nor was any tradition of any kind attached to it, except that it had been a Catholic ornament to a church; but the connexion between the foundress of the college and Aix, where her father spent so much of his time, seems sufficient to authorize the idea, that the picture was copied from these paintings in St. Sauveur, as a present to her new foundation." Vol. ii. p. 242. This seems very probable. It is not likely they should part with the original out of the cathedral of St. Sauveur. Besides, that in the latter place the painting is in four compartments; that in Queen's in three, so that the latter seems to be a copy, and of three parts. Miss P. is daughter of the late master of Queen's, Dr. Plumptre, who, therefore, speaks thus of the above pictures, "three of them were the exact counterpart of an old painting, the friend, as it were, of my infancy, which long did hang, and, I hope, long will hang, at the end of a gallery in the master's lodge, at Queen's College." However, the picture, though probably only a copy, would naturally be copied in the very best manner, and may possess all the value that is usually attached to it.

opinions of the successive members of this society, may be traced in their portraits. So that instead of having Jesus Christ and the royal martyr, as in a picture gallery at Oxford, you have the royal martyr, Charles I. and Oliver Cromwell, the usurper: Charles II. with General Monk, described as the Joshua, who led up the Restoration, and Hugh Peters<sup>a</sup>, as the Zimri to the opposite party, chaplain to Cromwell: a contrast so remarkable, not to be found, as I recollect, in any college picture gallery in England.

Another remarkable instance of variety strikes me. "No college in England," I am now copying Dr. Fuller, "hath such exchange of coats of arms as this hath, giving sometimes the armes of Jerusalem, (with many others quartered therewith) assigned by Queen Margaret, their first foundresse. It giveth also another distinct coat, viz. a crozier and pastorall staffe saltyre, piercing through a boar's head, in the midst of the shield. This I humbly conceive, bestowed on them by Richard III. (when undertaking the patronage of this foundation,) in allusion to the boar, which was his crest; and wherein those church implements, disposed in saltyre, or in form of St. Andrew's crosse, might, in their devise, relate to Andrew Duckett, so much meriting of this foundation. However, at this day, the college waives the wearing of this coat, laying it up in her wardrobe, and makes use of the former only<sup>b</sup>."

<sup>a</sup> He was tried October 10, 1660, and executed with twenty-six more, being concerned in Charles I.'s death. Parliamentary Intelligencer, October 15, 1660.

<sup>b</sup> Hist. of Cambridge, p. 81.



## CATHARINE HALL.

**THIS** is an ancient foundation, but a more **modern** building: small in its original establishment, but **remarkable** for its succession and number of benefactors. It has, indeed, been rather thought overcharged with names than some others, though not too liberally endowed. It has accordingly been suggested, that some of the smaller benefactions should be omitted, as being too inconsiderable to appear in a list; a distinction unnecessary to be made in the present Work.

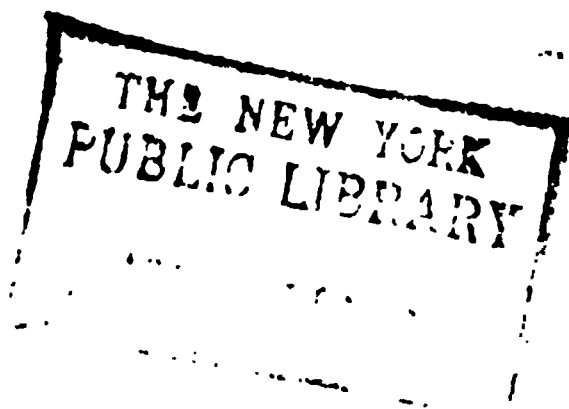
For an account of the founder of Catharine Hall, we must attend to the History of King's College, for he was of that house.

Dr. Robert Woodlark was one of the sixth, and last, put into his college, King's, by Hen. VI. at its foundation. He was born at Wakerley, in Northumberland, and succeeded to the provostship of King's, Feb. 27, 1452. On Feb. 27, 1457, he was presented to the rectory of Kingston in this county, which he soon resigned, viz. May, 1458, in favor of Dr. Towne. He filled the office of chancellor in 1459, and was raised again to that high office in 1462. In 1471, from respect to his character, and abilities, he was presented to the rectory of Coton; in 1473, to that of Fulburne St. Vigor's, both in this county.



Photograph by J. H. H. H. H. H.

*Photograph by J. H. H. H. H.*



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After Dr. Woodlark had been provost of King's twenty-seven years, he resigned, and chose to live in retirement, on some of the college rents. It is not certainly known where he was buried, though it is supposed, with great probability, that he lies in King's College Chapel. Hatcher, who has given a sketch of his life in his MS. History of King's, says<sup>a</sup>, "he often made inquiry about it, both at Catharine Hall and King's; and supposes, as there are many marbles without inscriptions, from many of which the brasses have been erased, it is by no means unlikely but that some one of them may have been removed from the choir, when that was new paved with black and white marble, into the ante-chapel, where they now lie, and might have belonged to him." The same writer notices (from Dugdale's History of Warwickshire, (p. 603,) a singular inscription in the north window of the chancel of the church of Wotten-Waven, or Waves-Wootton, in that county; which certainly relates to our Woodlark<sup>b</sup>. The shrewd author of the fable of the Bees, says, "if a man would render himself immortal, be ever praised and deified after his death, and have all the acknowledgment, the honors, and compliment paid to his memory, that vain-glory herself could wish for, I don't think it in human skill to invent a more effectual method" than endowing a college. It is a singular circumstance, then, that so little regard should have been paid to this feeling, as that

<sup>a</sup> History of King's College Cambridge, p. 10. in vol. xiii. of Cole's MSS. in British Museum.

<sup>b</sup> *Orate pro bono statu Magistri Roberti Wode—, prepositi Collegii Regalis Cantabrigie et sociorum ejusdem, qui istam fenestram fieri fecerunt.* The lack of the last syllable was, probably, made up by a rebus, or lark, at top.

no indisputable record should have testified where this founder lies: should he, therefore, have any remembrance of what passes in this forgetful world, and retain any thing of what Mandeville represents as a founder's feeling, sure I am he will be grateful to me, for taking some pains to ascertain the place of his burial, though I have not been able to find his inscription.

It was in the first year of Dr. Woodlark's chancellorship, viz. 1443, that he formed the design of founding a new college, which he realized, and dedicated it to St. Catharine, and placed it as near as he could to his own, King's; on which account I borrow Hacket's words, "he purchased two tenements of Edmond Story, afterwards Bishop of Chichester, and two others of other persons, between King's and Queen's; and there he built his college, endowing it with good lands and revenues, for the maintenance of a master and three fellows, having licence so to do from King Edward IV. in 1459\*.

So much for the founder: as to benefactors, instead of disturbing the order of them, or of diminishing their number, I shall copy from Dr. Fuller a few more ancient names, omitted by others, and insert two more modern, identified in some manner with the present building.

The old benefactors omitted by others, but mentioned by Dr. Fuller, are the following: Mr. Robert Simpson, Mr. John Chester, Dr. Thimblebie, Dr. Middleton, Dr. Colmley, Dr. Christopher Shirland, Mrs. Jurdain, Dr.

\* Some of our Cambridge Histories are incorrect in their dates here. They, at least, differ from Thatcher, who is most likely to be right, both from the nature of his undertaking, and the chronological minuteness with which he speaks of Woodlark.

William Gouge, Mr. Coulson, Mr. Alured, Mr. Cradock, merchant of London.

The idea suggested, that benefactors should be omitted, who give under 100*l.* reminds one of father Olivarez's rule, in the case of purgatory; "Here, now, you fellows that give only tre pence, I will only pray tre qharters of this man's shoul out of phurgatory, I will leave t'other qharter for t'other penny."

The two more modern names are those of Mrs. Ramaden, who gave six fellowships, and ten scholarships, for Yorkshire and Lincolshire men; and with a generosity rather singular, directed, they should be called after the name of one of her relations, Robert Skyrne, Esq. of Fokerby, in Yorkshire, an old benefactor to the house. That part of the building, in the front of which is the library, has been assigned for their apartments; and Sherlock, Bishop of London, and master of this college in 1748, gave his valuable library, with 600*l.* for a room to receive them.

Among the eminent persons of this college may be mentioned Edwin Sands, D. D. first president, and afterwards master. Having espoused the part of Lady Jane Grey, he went, during Mary's reign, into Germany; in Elizabeth's he returned, and was made Bishop of Worcester, and in succession, Bishop of London, and Archbishop of York<sup>a</sup>. He was a *violent* Episcopalian, and spoken of as one of the translators of Queen Elizabeth's, or Parker's Bible. He wrote a volume of sermons, and died Bishop of Norwich, in 1619.

Dr. Sibbes, author of the *Bruised Reed*, and *Soul's Conflict*, together with *Expositions* on various parts of the

<sup>a</sup> Godwin de Præsul. Angl. Edit. Richardson, p. 711.

**New Testament**, a famous Presbyterian preacher, was first fellow of St. John's, but died master of this college, in 1634.

Mr. John Strype was the famous author of the *Annals of the Reformation*, and the *Lives of Archbishops Parker and Whitgift*. It is remarkable, that according to the *Querela Cantabrigiensis*, only one loyalist was ejected by the Parliament from this college, Dr. Brownrigg, of whom, as an author, elsewhere; and, according to Dr. Calamy, only one Puritan; but, I suspect there were more, as many of the Puritans were educated here.

William Green, A. M. author of two Discourses on the Corruption of Nature and Salvation by Grace, and a Needful Preparative for the Lord's Supper<sup>a</sup>. But several who had been of this college, were ejected from their livings by the Bartholomew Act.

Thomas Goodwin, D. D. fellow, was lecturer of Trinity Church, Cambridge; but objecting to the terms of conformity, resigned his preferment, and left the University, in 1634. He was one of the assembly of divines, an Independant, and a great favourite of Oliver Cromwell, and by him was made president of Magdalen College, Oxford, but removed at the Restoration. He was a supra lapsarian Calvinist, and his works are numerous, published by his son, Dr. Thomas Goodwin, with a remarkable life. There is a singular portrait of him in Dr. Calamy's Account of Ejected Ministers.

Other eminent Puritans were also of this college, among whom we should mention Dr. John Lightfoot, made master by the Parliament, in 1651, being then only A. M. He was distinguished for his Oriental literature.

<sup>a</sup> Nonconformist's Memorial, by Calamy, as abridged. Mr. Palmer's edition, vol. i. p. 267.

His works are in two folio volumes, conspicuous among which, are his *Horæ Hebraicæ*. Mr. R. Smyth, also, mentions Mr. William Stronge<sup>a</sup> as fellow of this college. He was eminent among the Independants, and author of the Parable of the Prodigal Son, and Select Sermons, with other works, and a leader among the Independants.

Henry Hickman, B. D. is correctly stated by Dr. Calamy, as fellow of Magdalen, Oxford; but he does not notice his having been first scholar of Catharine Hall. He was ejected from Oxford, and published several works against Dr. Heylin and others, and in favour of the Non-conformists<sup>b</sup>. He was a celebrated preacher at Oxford, but died at Leyden, advanced in years, about the time of the Revolution.

John Ellys, B. D. fellow, is spoken of as a worthy writer for the church, by Carter; as a changling by R. Smyth, according to whom, he wrote *Vindiciæ Catholicæ, or Rights of Particular Churches asserted, in favour of Independancy*; but which he retracted, in a work entitled, *St. Austin Imitated, or Retractations and Repentings*, for having deserted the King and Parliament, in the Great Rebellion. His son, too, was a changling of another kind, from the church of England he turned to the church of Rome, and became a bishop in that community.

Sir Edward Lane was advocate general in Ireland, was first of this college, though afterwards of St. Alban's Hall, Oxford. He wrote on the Alteration and Explanation of

<sup>a</sup> In Calamy's account, the *name* of a Mr. Strong is barely mentioned, as ejected from Allerton, in Northumberland.

<sup>b</sup> The principal one is in Latin, entitled, *Apologia pro Ministris in Anglia vulgo Nonconformistis, anno 1662, Aug. 24, die Bartholomæo dicto ejectis, 1664.*



some of our old Laws, and Memoranda, touching the Oath ex Officio, with some other things. He died 1674.

Francis Hutchinson, S.T.P. 1698, and Bishop of Down and Connor, in 1720, wrote an Historical Essay on Witchcraft. Nor can I help noticing William Wotton, D. D. the author of a work of considerable learning, entitled, *Reflections upon Ancient and Modern Learning*;—in which, against Sir William Temple and others, he rather sides with the moderns—and of the valuable translation into Latin of Hywel Dha's Welsh Laws, Ecclesiastical and Civil, published 1730.

I shall also notice of this period, two eminent dignitaries of the church, one already mentioned as master, Dr. Thomas Sherlock. He was made Bishop of Bangor, 1727, and of London, 1758. He wrote of the Use and Intent of Prophecy, in the several Ages of the World, in Six Discourses, accompanied with four Dissertations, of which the fifth edition was printed in 1749, and the Trial of the Witnesses of the Resurrection of Jesus, and other pieces of a controversial character. He died 1761.

Dr. Benjamin Hoadley, so famous in theological and political controversy, was fellow of this college, Bishop of Bangor, 1715; of Hereford, 1721; of Salisbury, 1723, and translated to Winchester 1734<sup>a</sup>. As a friend to Episcopacy, he wrote, in 1707, *A Brief Defence of Episcopacy*, at the close of which he replies to Mr. Calamy's *Defence of Moderate Nonconformity*; and yet he advocated the cause both of the Catholics and Protestant Dissenters, in a *Refutation of Bishop Sherlock's Arguments against a Repeal of the Test and Corporation Acts*; it

\* Godwin de Præsul Ang. per Richardson, p. 246.

was published in 1719, under the title of the **Common Rights of Subjects continued, and the nature of the Sacramental Test continued, &c.** and this was the well-known **Bangorian Controversy**. He was engaged, also, in controversy with Blackall, Bishop of Exeter, who had been fellow of this college. But Hoadley's writings are too many to be enumerated here. I cannot, however, forbear quoting what Mr. Calamy says of one, for which Hoadley fell under the censures of the clergy; "but he defended himself nobly, in his *Measures of Submission, &c.* for which all true hearted men own themselves indebted to him. For my part, though I have often wondered, that his principles did not carry him further, and that he should not be as much against an ecclesiastical as a civil slavery, yet it troubled me to be engaged in a controversy with one, who was so serviceable to his country<sup>a</sup>."

It is remarkable, that these two celebrated prelates, Sherlock and Hoadley, were contemporaries, while undergraduates in college, and had some feelings of rivalry there; that they were directly opposed to each other in the Bangorian controversy; that they succeeded each other in the see of Salisbury; and both died in the same year, 1761.

Besides the controversy alluded to above, there are extant several volumes of sermons of Bishop Blackall. He was made Bishop of Exeter in 1707, and died in 1716.

Francis Blackburne was an eminent controversial writer, who, in the middle of the last century, stirred up a warfare in the very bosom of the church. He was the author of the **Confessional, or a Full and Free Inquiry into the Right, Utility, Edification, and Success of establishing Systematical Confessions of Faith and Doctrines**

<sup>a</sup> Abridgment of Mr. Baxter's History, &c. vol. i. p. 692.

in Protestant Churches. It was first printed in 1768, and went through several editions; coming from a dignitary of the church, (for Mr. B. was archdeacon of Cleveland, in Yorkshire,) and being countenanced by some in authority, as well as by others of the inferior clergy, it was the more zealously opposed by an opposite party<sup>a</sup>. Mr. B. was also thought to be the author of the *Free and Candid Disquisitions*, which made so much noise about this time; but though not the author<sup>b</sup>, he published an *Apology for the Authors of the Free and Candid Disquisitions*, in 1750.

In 1752, Mr. B. published, *A Serious Enquiry into the Use and Importance of external Religion*, being an attack on Bishop Butler; and next, *A Candid Address to the Jews*, residing, or desiring to reside in Great Britain, occasioned by the repeal of a late act of Parliament, in their favour. He also published, in 1757, *Remarks on Dr. Warburton's Account of the Sentiments of the early Jews concerning the Soul*, being a Defence of his Friend, Bishop Law's *Soul-Sleeping System*. Having, by this time, brought some of his clerical friends into difficulties, the Archdeacon was thought the proper person to attempt the removal of them. He, accordingly, wrote proposals for an application to Parliament, for relief in the matter of subscription to the Liturgy, and Thirty-nine Articles of

<sup>a</sup> The Confessional takes the ground directly opposite to Bishop Warburton's *Alliance between Church and State*. The best work in defence of our national establishment, called forth by it, was, perhaps, Dr. Rotheram's *Essay on Establishments*. It proceeds much on Mr. Hobbes's principles, laid down in his third book, *de Cive*, which were afterwards more fully expounded in his *Leviathan*.

<sup>b</sup> The author was the Rev. Mr. Jones, vicar of Alconbury, near Huntingdon. See Blackburne's *Life*, prefixed to his *Works*, p. 12.

the church of England. And on the same principles, a petition was drawn up, and being signed by about two hundred clergymen, was presented to Parliament, Feb. 6, 1772, by Sir William Meredith, member for Yorkshire. The above tracts, together with the Archdeacon's Charges, and several other practical and controversial pieces, compose Mr. B.'s smaller works<sup>a</sup>. Mr. B. had also made Collections for a Life of Luther, on the plan of Jortin's Life of Erasmus; but this work he abandoned on undertaking to write the Memoirs of Thomas Hollis, Esq. which were published in two splendid volumes, quarto. This work, though printed anonymously, and defective in arrangement, is certainly a very curious performance.

Mr. Blackburne also published Remarks on Johnson's Life of Milton, being rather a defence of his political principles, than a critique on his poetry, our Archdeacon himself being a zealous whig. This acute and ardent

<sup>a</sup> In 1804, his works were published by his son, Francis Blackburne, L.L.B. in seven volumes, illustrated by an Appendix of Original Papers, together with some account of the life and writings of the author, by himself, and completed by his son. It appears, from this account, though the Archdeacon disapproved some parts of the Liturgy, and of the Thirty-nine Articles, that he professed himself a zealous friend to what he thought the true interests of the church, and, in proof, it is mentioned, that when he had very handsome offers made him, to succeed Dr. Chandler, as minister of a Dissenting congregation, in London, he declined them. It appears, further, that he had another son, though I am not aware he published any thing, who was a disciple, no less zealous, of the same school. This was Thomas Blackburne, M.D. who took a leading part at Cambridge, among the young men who petitioned to be relieved from subscribing the Thirty-nine Articles, on taking the A.B. degree. It does not appear from the book of Graduates, that he took any degree at Cambridge. He died, according to the Archdeacon's Latin memorandum, June 23, 1783.

controversialist died in peace, and a good old age, (eighty-three,) in the year 1787. He took his A. M. degree in 1783.

J. Hucks, fellow, published a volume of poems, in 1798. "He was not one of our great poets, and is not much known." If not a great poet, he seems to have been something better. Mr. H. says, in his preface, they were his first essays in poetry, and that they would probably be his last. Taking to the study of the law, he left poetry, and both very soon for the grave.

Permitte—nunc super ilice  
Lyramq. pendentemq. buxum  
Ambiguis fluitare ramis.

But, *The Retrospect*, no good man needed to have blushed owning.

Peace, a poor Exile, from life's rocky bourne,  
Weeps in some vale obscure, and often starts,  
As the low murmurs of the distant war  
Die on the hollow gales, and speak of death:  
While Virtue, sitting midst the wrecks of Time,  
Sighs for the fall of Justice and of Truth.

*Retrospect.*

Mr. Hucks took his A. M. degree in 1797.

Kenrick Prescott, S. T. B. 1738, S. T. P. 1749, and master, wrote a treatise on Paul at Athens, and one on Horace: in the former, he considers the connexion of polite letters and religion, and concludes with some appropriate endearments with his Alma Mater (though he brings her in too late), whom he calls, as Diodorus Siculus did

Athens, *καὶ τῶν πάντων παιδευτῆριον*, the common instructress of all: in the latter, he attempts to shew, what will, perhaps, startle some readers, that the often-quoted passage

———— aliquando bonus domitat Homerus,

does not intend literally Homer, but figuratively *Ennius*, called, in his time, the *sleeping Homer*. Of both Dr. Preston's books it may be said, that had the author's taste been equal to his learning, he might have improved his fancies into elegant probabilities. The latter work contains much that is valuable, more particularly what he says concerning Longinus.

A word or two relating to the building, and gardens of this Hall.

The buildings, that form it, then, compose three sides of a quadrangle, built of brick, and in good taste, and of a fair collegiate appearance, at an equal remove from monastic gloom and unnecessary magnificence. They are approached through a piece of ground planted with elms, and with iron palisades fronting, through which the court and building are seen to the best advantage. The west front presents the longest façade in the University, and has a neat portico, the gateway and upper stories of the Tuscan order, having as much of elegance, as that order well admits, or as their relation to the other parts of the building requires. Bishop Sherlock's library is a good room, well arranged; the hall is of proper proportions, and neatly stuccoed, and has a portrait of the founder, a good picture, whencesoever it was copied, or whatever its likeness may be. The chapel, on the north side of the court, is a good edifice of modern structure, built of brick, with a stone door-case and window-frames, a handsome inside, neatly wainscoted with oak,

and having a black and white marble pavement. The old chapel was in the middle of the court, where the garden is ; but the bones were removed to the new one, that was consecrated by the Bishop of Ely, Sept. 1, 1704<sup>a</sup>. In this chapel are two or three monuments, that are memorable ; one, in the ante-chapel, for its singularity. It is erected to the memory of a lady, and the inscription highly wrought up. Its singularity consists in its being the only monument, that I know of, to a lady within college-walls at Cambridge, with the exception of that very ancient one in the transept of Jesus-College chapel, which is sacred to the good nun, Berte Rosata. The lady to whom this monument is sacred is, Lady Frances Dawes, wife of Sir Thomas Dawes, who was formerly master of the college, but resigned, on being raised to the archbishopric of York<sup>b</sup>. Another monument is memorable, as being erected to Dr. Addenbrooke, founder of the hospital in this town, that bears his name, and who died in 1719.

A third is memorable, both as recording the time when the college was new built, and the person, known too by his writings, under whose mastership, and by whose zeal, the building was raised. This was Dr. John Eachard, twice vice-chancellor of the University, and who died master of this college in 1697, the author of a book, which made some stir in the world, entitled, *Reasons of the Contempt of the Clergy*.

<sup>a</sup> The Consecration Sermon, by John Lang, B. D. fellow, was printed, together with the Form of Consecration.

<sup>b</sup> He was promoted to Chester 1709, and translated to York in 1718. He died in 1724. Godwin. de Præsul. Ang. p. 716. His works were published in three volumes, 8vo. 1735.

Passing from the hall, chapel, and other parts of these buildings, we may spend a minute or two agreeably enough in the garden. No scene is more pleasing to the eye than a garden, or spreads over the mind a finer calm: this, in the present instance, may be assisted, on observing how the features of this piece of ground harmonize with the general character of the place. It is a flower-garden, a little spot, but neat and elegant: formerly, about some 50 years ago, a statue of Charity stood in the midst; and though ancient or foreign statues may not comport well with an English garden, as having no relation to the place, and expressing no important meaning, yet Charity never faileth; she is the genius of all climes and ages, and in a place, that was founded by a lady, and of which a lady is the protectress saint, a statue of Charity was a natural memento, and an appropriate decoration.

A contemplative mind might, perhaps, find further matter for reflection, on recollecting that on the spot where is now the garden, was formerly a chapel: thus time changes every thing; and the place which at one period is the grave of human beings, becomes, at another, a garden, fragrant with sweets, and blooming with vegetative life.

And, who would change these soft, yet solid joys,  
For empty shews and senseless noise;  
And all which rank Ambition breeds,  
Which seem such beauteous flowers, and are such poisonous weeds?

*Conley.*



## KING'S COLLEGE.

**THIS** college attracts the notice of strangers beyond most, as well from the magnificence of its buildings, as the agreeableness of its situation. Proudly, too, may it be spoken of by its members, for it has a proud title, and was founded by a king.

In the year 1441, which was the 19th year of Hen. VI. that prince erected a college sacred to St. Nicholas, for one rector, and 12 scholars, on the site where formerly stood two celebrated churches, those of St. Nicholas, and St. John Baptist or of Zacharias.

Two years after, Henry changed his plan, appointing, at first, a provost, (*præpositus*) 70 fellows, 10 presbyters, (*presbyteros*) 6 clerics, clerks, and 16 choristers\*. To the college, thus invested with new officers, he assigned a new name, consecrating it to the blessed Virgin Mary and the glorious confessor St. Nicholas, no doubt affected,

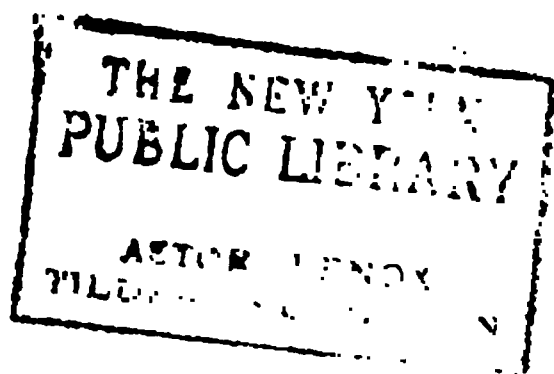
\* According to Hatcher, the number in his time were, one provost, (*præpositus*) 70 fellows and scholars, three *conducti* (chaplains) ten presbyters (priests) six clerics, 16 chorists, scholars (formerly 13) servitors waiting on the senior fellows, and 16 college servants, *preter indigentiores scholares, qui ex residuis ferculis quotidie reficiuntur.*



20.15 18.75 20

*Part of 'St. Vincent's' College*

20.15 18.75 20



when in prospect of beginning his new chapel, with the spirit of our old English poet St. Godric :

Sainte Nicholaes, Godes druth,  
Tymbre us fair scone hus:  
At thi burth, az thi bare,  
Sainte Nicholaes bring us vel thare<sup>a</sup>.

This then is the college, which, in honour of the royal founder, is now called King's, and which was so well endowed by Henry, as to stand in little want of future benefactors, except more particularly, as hath been the case, with respect to the library, and some smaller matters.

It should seem that Henry, from the first, meditated a foundation worthy of a king, and that a suitable ensign might not be wanted, he empowered it, by an instrument, dated Jan. 1, 27th year of his reign, to wear his arms, in which the white roses, on a black field, were so conspicuous, and which are now so liberally strewed all over the college; and Henry, it is said, laid the first stone himself.

According to the original foundation, Eton School was made a nursery for this college, it being appointed by the founder, that no one should ever be admitted into King's College who had not been first a scholar at Eton<sup>b</sup>. Accordingly, Dr. William Towne, one of the first fellows, and afterwards one of the provosts of this college, was obliged to be admitted scholar at Eton, though A. M.

<sup>a</sup> See vol. i. p. 154, of this History.

<sup>b</sup> In quo, præter præpositum unum, sociosq. septem, cantores et pueri grammaticales 70 aluntur; a quibus, et non aliunde, scholares ad hoc collegium regale quotannis promoventur. Hatcher, ut supra.

before he could be admitted of King's<sup>a</sup>: at present, I think five out of the seven fellows of Eton must be chosen from King's.

But, no doubt, it will be expected of us to speak more circumstantially of Henry, who, though not a great king, nor in any respect a great man, did some splendid things, foremost among which was, the building and endowing of this college.

Henry VI. when his father Henry V. died, was but nine months old: of course, the nation was destined to be under a long minority. The Duke of Bedford, a man of great ability and experience, was, in 1422, appointed guardian or protector, rather than regent; and in his absence the Duke of Gloucester: and the nation just reposing after its contests with France, was to be soon engaged again in a French war<sup>b</sup>.

Soon after Henry VI. became of age, he married Margaret of Anjou, "Anjou's Heroine<sup>c</sup>," one of the most distinguished women of her age. It was in his reign that those dreadful wars commenced between the rival families of Lancaster and York (the red and white roses), which, during 30 years, cost England so much of its best blood. In these wars, Henry with his illustrious spouse, bore a conspicuous, but unfortunate, part, being doomed to lose both his crown and his life in the dispute: for, af-

<sup>a</sup> Hatcher MS.—This MS. historiette is among Cole's MSS. vol. 13, and entitled, "a Catalogue of all the Provosts and Fellows and Scholars, &c. first gathered by Mr. Thomas Hatcher, Fellow of this College, until the Year 1562, since continued by John Scott, Coroner of the same College, until the Year 1620, and now prosecuted by William Cole, A. M. and Fellow-Commoner of the said College until 1746."

<sup>b</sup> Hume's Hist. of England.

<sup>c</sup> Gray.

ten the famous battle of Tewkesbury, he was, as before observed, confined in the Tower. It is supposed he was murdered; and to this circumstance Gray's energetic lines refer:—

Ye towers of Julius, London's lasting shame,  
With many a foul and midnight murder fed,  
Revere his consort's faith, his father's fame,  
And spare the meek usurper's holy head<sup>a</sup>.

According to Sir Henry Spelman's *British Councils*, vol. ii. p. 712, after being removed from Chertsey Abbey, Surrey, Henry's remains were re-removed to St. George's Chapel, Windsor; and it is mentioned as the original ground for Henry VIIth's erecting that most curious chapel, which bears his name, in Westminster Abbey, that he might remove Henry VIth, and have him interred there: and probably there he now lies. Mr. Cole<sup>b</sup> observes, that it looks as if there had been a monument for King Henry VIth in St. George's Chapel at Windsor, in 1598, at which time Paul Hentzner, an inquisitive and curious German, was in England, who, speaking of this chapel, has these words:—"Estq. ædícula hæc sacra magnificis regum monumentis decorata, Edw. 4<sup>ti</sup>, Hen. 6<sup>ti</sup> & 8<sup>th</sup>, ejusque conjugis reginæ Joannæ.

<sup>a</sup> Gray's Bard.

<sup>b</sup> Cole's MSS. vol. 13. Mr. Cole refers to what he calls a curious account in Widmore's *History* of Westminster Abbey, p. 120, of K. Hen. VIIth's real motive for building that elegant chapel, which is what I allude to in the text.

Henry VII. was in treaty with Pope Julius II. pontiff of Rome, for the canonization of Henry VI. but, it seems, that his holiness was for driving a hard bargain, and Henry VII. it is well known, was not over-liberal; so, between both, poor Henry was, unfortunately, never canonized: but, though never actually canonized, he was worshipped, as a martyr, and saint, miracles were wrought by him, while living, and prayers addressed to him after death: of the latter, I shall insert two in the notes<sup>a</sup>; they are copied from Cole, who, if he

<sup>a</sup> The following Latin doggrel is extracted by Mr. Cole, from a beautiful copy of the Hore of the Beatissime Virginis Marie ad legitimam Sarisburiensis ecclesie usum: Paris. 1550.

**De Beato Rege, Antiphone.**

Rex Henricus sis amicus nobis in Angustia,  
 Cujus prece, nos a nece salvemur perpetua.  
 Lampas morum, spes egrorum, ferens medicamina,  
 Sis tuorum famulorum ductor ad coelestia :  
 Pax in terra, non sit guerra, orbis per confinia ;  
 Virtus crescat, & fervescat charitas per omnia :  
 Non sudore vel dolore moriamur subito,  
 Sed vivamus, et plaudamus coelis sine termino.  
 Ora pro nobis, devote Rex Henrice,  
 Ut per te cuncti superati sint inimici.

Take another word, as quoted by Mr. Cole.

Salve, miles preciose,  
 Rex Henrice generose,  
 Palmes vite celice :  
 In radice caritatis  
 Vernano flore sanctitatis  
 Vite angelice,

did not believe in Henry's miracles and intercession himself, was well disposed, I doubt not, from what I have already hinted, to admire those who did.

Besides, whatever becomes of the saintship of Henry VI. a kingsman must be allowed to have his own tone of feelings towards his founder. Gray, though not a kingsman, was educated at Eton; and we must allow him also to embalm the memory of his founder. Thus in his Ode on a distant Prospect of Eton College :

Ye distant spires, ye antique towers,  
That crown the wat'ry glade,  
Where grateful Science still adores  
Her Henry's holy shade.

Nor must I fail here to mention a book written by a priory-priest: it is entitled, "On the Virtues and Miracles of Henry VI." The author is Master Blackman, bachelor in theology, first rector of King's Hall, and afterwards, on his resigning that office, a Carthusian monk of London, a contemporary and intimate of Henry VI.

The modest monk does not profess to have been eyewitness of Henry's miracles; but to report after others: and, to speak honestly, they were not of that astounding quality, as either St. Radegund's or St. Etheldred's were: they were performed, too, at least most of them, when Henry was confined in the Tower. As to revelations and visions, who can object to them? They were as common in this age, and as essential almost to the life of a saint, as his rosary and mass-book<sup>a</sup>.

<sup>a</sup> Collectarium mansuetudinum et bonorum Regis Henrici. It may be seen in the second volume of Thomas Otterbourne (p. 297), published by Hearne.

J. Blackman de Virtutibus et Miraculis, Hen. VI.



By the death of Henry VI. the building of this college was interrupted and left for his successors: not indeed, to Edward IV. his immediate successor, the head of the rival family: on the contrary, it is said, that this prince applied many estates and rents, originally designated to Henry's College, to the other University<sup>a</sup>: one of these in Cambridge, to which Pythagoras's school appertains, (now converted into a barn,) belongs to Merton College, Oxford.

But Henry VII. continued the design of Henry VI. to him is assigned the honour of having enlarged King's College Chapel, and of finishing the outside shell; the completing of the inside, with its curiously carved stalls, and painted windows, so universally admired, was left under the guidance of Bishop Foxe, by Henry VIII.

But Henry VI. must be considered, exclusively, as the founder. He endowed the college, and gave the statutes; and when thus employed, he changed the name of rector to provost.

Besides founding King's College, Henry VI. is represented as a benefactor to Pembroke and Christ's Colleges, and to All Soul's, Oxford: and he is said, also, to have given one hundred and twenty volumes, a considerable library in those days, to King's Hall library. He, likewise, authorized the foundation of the University of Caen in Normandy, by John, Duke of Bedford, regent of France, it being erected in Henry VI.'s name, anno 1431<sup>b</sup>.

With respect to this College, King's was first established in 1439, and privileges granted to it by Henry VI. and

<sup>a</sup> Preface to MS. History of King's College.

<sup>b</sup> Vide Ducarel's Anglo Norman Antiq. p. 68, where may be seen Henry VI.'s letter of thanks to Pope Eugenius IV. for his two bulls, confirming the establishment of the University of Caen.

these all confirmed by two bulls of Pope Eugenius IV.\* Its charter of foundation was given in 1441.

Mr. Cole censures Mr. Daines Barrington "for being severe on the memory of this virtuous prince." Barrington says of him, "I shall not attempt to consider Henry VI. as a legislator: his long minority, and weakness of understanding, when he arrived at more mature years, make him incapable of any character whatever in any relation of life<sup>b</sup>," &c. and of course, Cole calls Barrington Presbyterian, fanatic, and factionist. But Barrington's account tallies throughout with Hume's, after which, indeed, it seems to have been made.

Having enlarged on the greater benefactors, I shall dispense with speaking on the less, and, more particularly, because, as already hinted, the subsequent benefactors to this college have been little more than contributors to the library; and their names, and services, are more correctly stated in Carter, than things of this kind commonly are.

But there are two benefactors in our own memory, who must not be passed over in silence. One, is Dr. Glynn, who left this college the sum of 9000*l*. His remains are deposited in a vault, near the north door of the chapel, and from a Latin inscription, on a white marble tablet, on the east wall, we learn, that Robert Glynn Clobert M. D. was a descendant from an ancient family in Cornwall; that he was sixty-three years fellow of this college, a cultivator, patron, and supporter of sound literature, and left a very liberal sum for promoting the studies of youth, and erecting new buildings; and that he died February 6, 1800, aged eighty-one.

\* Cole's MS. History of King's College.

<sup>b</sup> In his Observations on the Statutes, 1766. Page 258.

Dr. Glynn was long known in this town and county as a physician, and distinguished himself by a poem of considerable merit, on the Day of Judgment, which obtained the Seatonian prize, in 1757, and some have wondered that he never printed any more poetry. He also appeared in the Chattertonian controversy, but unfortunately, took the wrong side of the question. In the British Museum there are three MS. volumes of Chatterton's writings that formerly belonged to Dr. Glynn.

The other benefactor was the well known Jacob Bryant, Esq. This learned gentleman bequeathed the society, among whom he was formerly a student, a very valuable collection of between two and three thousand books, which accordingly were deposited in the old library in 1804.

They consist of antiquities, classics, and general literature, among which are many of the early printed classics, from the year 1470, to 1500, and some of the most splendid and best editions of later date.

Mr. Bryant was a native of Plymouth. He took his A. M. at Cambridge, in 1744. One of his first publications was, his Observations and Inquiries, relating to various parts of Ancient History, with an Account of Egypt, in its more early State, and of the Shepherd Kings, 1767. -Mr. B. was also the author of a Dissertation concerning the War of Troy, and the Expedition of the Grecians, as described by Homer, aiming to shew that no such expedition was undertaken, and that no such city as Phrygia existed. Mr. B. also appeared in the controversy about Rowley's Poems, and wrote on the truth of the Christian Religion. But what eclipses all his other works is his Analysis of Ancient Mythology; a work printed originally in three volumes, quarto, in 1744, which

having become scarce and extremely dear, a new edition of it was lately printed in octavo,

Mr. Bryant obtained great celebrity in his day, and not without justice: he was unquestionably a man of extensive reading, but his classic literature he applied to subjects where it must necessarily fail, and accordingly, his *Analysis of Ancient Mythology*, though full of literature, is not of equal authority. But part of his theory had been ably supported before by Abbe le Pluche, and some part of that seems tenable still.

From benefactors let us pass to distinguished men.

From a foundation so truly royal will proceed, we may presume, a due proportion of bishops and statesmen: and the fact answers the presumption. From its first establishment, to the year 1727, are enumerated twenty-five bishops: and among its statesmen, Hatcliffe, secretary of state to Edward IV. the learned and accomplished Haddon<sup>a</sup>, Wilson<sup>b</sup>, Fletcher<sup>c</sup>, distinguished ministers of Queen Elizabeth; Sir Robert Walpole, prime minister to Geo. I. and II. Viscount Townsend, secretary of state to Geo. I. and Camden, high-chancellor in 1766, with others, among

<sup>a</sup> Sir Walter Haddon was fellow, L.L.D. King's professor, and vice-chancellor in 1550. He was a very elegant Latin poet, of whom Queen Elizabeth said, *Buchananum omnibus antepono, Haddonum nemini postpono*. Lloyd's *Statesmen and Favourites of England*, p. 442. He was, besides, according to Hatcher, employed in the *Reformatio Legum Ecclesiasticarum*, published by Bishop Foxe. He also put Queen Elizabeth's Liturgy into Latin.

<sup>b</sup> He translated into English Choke's Latin Translation of some of Demosthenes's Orations, and a Discourse on Usury.

<sup>c</sup> Father of Phineas and Giles, the poets. He wrote the *Russian Common Wealth*; and also, according to Anthony Wood, *Israel Redux*, shewing, that the present settlers near the Caspian Sea, are the posterity of the ten tribes.

whom should be distinctly mentioned, Queen Elizabeth's principal secretary of state, Sir Francis Walsingham, who bequeathed his library to King's, and who is known as an author. He wrote *Arcaena Aulica*, with one or two other pieces, and died in 1590.

This college, if I may venture to give an opinion, seems to have had its due proportion, I had like to have said, more than its proportion of distinguished men: though I have often heard it lamented, by men of great abilities, that King's is not left more open, and brought under the ordinary discipline of the University. They say its privileges are its disadvantages: that an assemblage of young men coming from the same school, is apt to generate idleness, and to end in mediocrity: that fellowships obtained from the mere exercise of school-boys, will render unnecessary the stimulus of the college student, and the man; and an exemption from the public examinations of the University lead men to rest satisfied with the superficial attainment of their public school. But I must leave other persons to determine these matters, and must repeat, that it has produced, at least, its due proportion of learned men; and of whom I shall particularize only a few.

Nicholas Close, Cloos, or Closse. He was a native of Drybeach, in Westmorland, archdeacon of Colchester in 1450. He was chancellor of the University, and Bishop of Carlisle; and in 1452, translated to Litchfield and Coventry. He died in October following.

Besides the other literary qualities ascribed to Bishop Close, by Bishop Godwin, must be mentioned his skill in architecture: and I particularly notice him as having been mentioned by some as overseer and manager of all Henry's intended works for this college.

This honour has been denied him by a modern writer<sup>a</sup>; but it is certainly claimed for him in the old histories of the college, and several circumstances seem to favour the belief. Previously to his relation to the college he had been presented, by the prior and convent of Barnewell, to the vicarage of St. John's, in Milne Street, Cambridge<sup>b</sup>, that so nearly trenched on the grounds of St. Nicholas. In 1443 he was made fellow of his new college by the founder: his rapid advancement, too, to be provost, bishop, and chancellor, rather favours the opinion: for, as already shewn, the planning and directing of collegiate and ecclesiastical buildings, was the favourite and most honourable employment of the higher clergy: so that, though certainly he could have no share in the amended plan adopted by Henry VII. if my MS. speaks correctly, Bishop Close must be considered the surveyor and manager of these works, till his death, under Henry VI.<sup>c</sup>

Thomas Scot, or Rotheram, was born August 24, 1423. He was son of Sir Thomas Rotheram, of Rotheram, in Yorkshire. According to the historiette of this college he was admitted fellow here, a singular circumstance, without going to Eton; and Wood, in his *Athenæ Oxonienses*, says he had been of Oxford. According to the archives of Pembroke Hall, in Bishop Wren's MS.

<sup>a</sup> Mr. Dallaway.

<sup>b</sup> Cole's MSS. vol. xiii. p. 8, and vol. xxv. p. 38.

<sup>c</sup> Mr. Cole has the following note in this part of the MS. History:—

“Mr. Hearne, in the preface to the History of Glastonbury, p. 65, says, that Mr. Baker informs him, from the books of this college, that the father of our bishop was the architect of this chapel, as far as King Henry VI's share reacheth; and the contriver and designer of the whole, afterwards finished by Kings Henry VII. and VIII.” How is it, that Mr. Cole, who was of this college, did not authenticate this intimation of Baker's?

he was afterwards fellow, and at length, master of Pembroke Hall<sup>a</sup>.

Rotheram was one of the most distinguished prelates of his age, chaplain to Edward IV. in 1458, keeper of his privy seal, and being D.D. was made Bishop of Rochester. He was chancellor of the University, from 1469 to 1479, and was so respected, as to be chosen, in 1483, again. In 1474, he was made chancellor of England; in 1475 he was translated to Lincoln, and in 1480, advanced to be Archbishop of York. He was one of the greatest diplomatists of Edward IV.<sup>b</sup>

Thus liberally endowed, Rotheram could afford to be liberal to others: and though endowing no college, he was a benefactor to the University<sup>c</sup>, by building the east side of the public schools and the library, and furnishing the library with books. This latter honour is claimed for him in the *Historiette MS.* and by Dr. Caius, which I particularly notice, as being unnoticed by our common histories. He also built a college at Rotheram, his native

<sup>a</sup> De Custod. et Soc. Pembrochianes, in Bishop Wren's MS.

<sup>b</sup> Godwin de Præsulibus Angl. p. 698.

<sup>c</sup> Caius is very minute here: Quartam et orientalem partem, quæ ultimo constructa est, & magnifica operosaq. porta (jam nuper hoc anno reparata & rursus depicta) omnibus literarum studiosis patet, req. pater Thomas Rotheram, olim regii Collegii regalis socius, &c. suis sumptibus fabricavit: *Hist. Cantab. Acad. lib. ii. p. 81.* Some of the books, Cole says, (*MSS. vol. xviii.*) remained to his time. He instances in three large volumes, folio, of *Speculum Historiale*, printed in 1473. But I suspect they did not belong to the old library. Caius says, (*Ib. p. 82.*) speaking of the old library: Quorum magna pars superest, (A. 1574,) magna periit suffurantium vitio; and among the *Veteres Libri qui in Cantabrigiensi Bibliotheca jam supersunt*, of which he gives a catalogue, this book, too remarkable, and voluminous to have been overlooked, does not occur.

place<sup>a</sup>; and had also a share in the honour of founding Lincoln College, Oxford<sup>b</sup>. Rotheram was deemed a learned man, but I have not heard of any thing written by him.

Croke has been mentioned before; he is noticed again for the sake of giving a list of some books written by him, which was omitted before, viz. Ricardi Croci Britanni Introductiones in Rudimenta Græca, expensis Siberch, who styles himself the first printer in Greek and Latin in England: Orationes Ricardi Croci duæ, in Greek. He translated, also, out of Greek into Latin, Theodore Gaza's fourth book, de Constructione, &c. in 1516, 4to. In Germany he published what he calls, Tabulæ Linguae Græcæ. He also translated into Latin, Chrysostom in Vetus Testamentum. In Sir Thomas More's Life, by Mr. More, (p. 70,) he is called, by mistake, John Croke. In the same line of study with Croke was, also, Sir John Cheke, fellow; but an account of him, and of his writings, has been given before; as likewise of another eminent Greek scholar, Ralph Winterton, M. D. who was fellow of this college.

There is a very curious letter of Croke's, when at Venice, addressed to Henry VIII. in Burnet's History of the Reformation, vol. i. p. 88.

Dr. James Cartchill, archdeacon of Colchester, said to have been an elegant Latin poet, and preacher, according

<sup>a</sup> It is comically enough expressed in his will: 'Sic quod incorporavi et incorporo in Collegio meo unum Præpositum, tres socios, et sex pueros, ut ubi offendi Deum in decem præceptis suis, isti decem orarent pro me. Ex ult. testamento inter Arch. Coll. Sid. Cantab. as quoted in Dr. Richardson's notes to Godwin, ut supra.

<sup>b</sup> Chalmer's Hist. of Oxford, vol. i. p. 144.



to Smyth. In King's catalogue his name occurs as Nicholas Carvell, 1545. One or other must be wrong. I have not seen his poems: but Smyth must be wrong in supposing him to have been nominated to the bishopric of Worcester.

Richard Mulcaster, fellow, was first master of Merchant Taylor's School, (in 1561,) of St. Paul's 1586; author of a *Treatise on the Education of Children*<sup>a</sup>; and a Latin catechism, in verse, for the use of his school.

John Rightwise, head master of St. Paul's school, a poet and grammarian. He made improvements in Lily's Grammar. John Bryan was reckoned one of the most learned men of his time. Hall, the Historiographer, also wrote many things<sup>b</sup>.

Dr. Aldridge, Bishop of Carlisle, much admired for his talents by Erasmus, when a young man. He was author of Resolutions concerning the Sacraments, and Answers to certain Queries concerning Abuses of the Mass. Erasmus called him *blandæ eloquentiæ juvenem*. He was also witty, and wrote *Epigrammata Varia*. He died 1555.

Dr. Fox, Bishop of Hereford, 1535, was also a great diplomatic character, having been much employed on foreign embassies. He was created provost of King's, 1528, and so continued till his death, a learned man, and, though *secretly*, a favourer of the Reformation<sup>c</sup>. He

<sup>a</sup> It is very scarce, but curious. There is a copy of it bound up in Roger Ascham's Schoolmaster, in the public library of Cambridge.

<sup>b</sup> Vide Balæum, p. 718.

<sup>c</sup> Godwin de Præsul. Ang. p. 494. After all he was a *great politician*. In England's Statesmen and Favourites it is said of him, "Fox was his name, and cunning his nature. He said, *his father's money helped him to his parsonage*, meaning his small preferments, and *his mother's wit to his bishopric*, meaning his greater." Page 55.

wrote a curious, but scarce book, *De vera Differentia Regiæ Potestatis*, and Annotations on the Latin poet, Mantuan.

William Buckley, a mathematician, was author of *Arithmetica Memorativa*, and some other pieces.

Osmund Lake was author of several theological works. He died 1532.

Guest, Bishop of Sarum, a writer against the Papists and Puritans, and who assisted in drawing up Queen Elizabeth's Liturgy: and with him may be connected Dr. Ward, who also assisted in translating the Bible.

Alley, Bishop of Exeter, who published an Hebrew Grammar, revised the Penteteuch in Queen Elizabeth's Bible, and was author of a commentary on St. Peter.

Dr. Giles Fletcher, one of Queen Elizabeth's ministers, wrote a Treatise, according to Smyth, *de Literatis Anti-quæ Britannia, præsertim qui doctrina claruerunt, quique collegia Cantabrigiæ fundarunt*.

Phineas Fletcher, Esq. was author of a poem of some celebrity, *The Purple Island, or the Isle of Man*, and of other poems. He was fellow of this college<sup>a</sup>.

Abraham Hartewell, fellow, distinguished as a poet, he at least wrote a poem, entitled, *Literata Regina, seu Narratio de Reginæ adventu in Acad. Cantab.* a Report of the Kingdom of Congo, in Africa, &c.

Dr. Collins, provost of King's, and regius professor of divinity, was author of a Defence of Bishop Andrews's Answer to Bellarmine's Apology. He, also, according to Smyth, wrote against another Jesuit.

<sup>a</sup> Phineas had also a brother who was a poet, author of *Christ's Victory and Triumph*, in four books, which, together with the Purple Island, were republished in one volume, in 1783. Phineas and Giles were cousins of the dramatic poet, John Fletcher, and sons of Dr. Giles.

William L'Isle, fellow, was editor of a useful work, as an Introduction to the Saxon Language, Abbot Ælfric's Saxon Treatise<sup>a</sup> on the Old and New Testament, with the Lord's Prayer, Creed, Ten Commandments, &c. in Saxon and English. He died in 1637.

Thomas Thomas, A.M. formerly fellow of King's, was a printer, and confirmed printer to the University, May 3, 1583. He was a writer, also, and I suppose a Puritan in his principles, as Martin Mar-prelate calls him the Puritan Cambridge printer. He died in 1588, and was buried in Great St. Mary's Church, Aug. 9, of the same year.

Nor must I forget to mention the author of the Historiette of this college, up to 1562, Mr. Thomas Hatcher. He was fellow, and a distinguished antiquary, son of Dr. Hatcher, professor of physic, who was also of this college. He published Orations, Poems, and Letters, by Sir Thomas Haddon.

Many derangements were not occasioned here by the ejections, either under the Parliament, or at the Restoration. Besides Dr. Collins, there were but five royalists removed. He, being provost, was put out in 1645. He was regius professor of divinity, and a man of eminent learning. It was pleasantly enough said by him, after he had been deprived of his preferments, "They may take, if they please, my preferments, but they will never oblige me to take their covenant." I have already mentioned his publications. Dr. Whichcote, also, put in by the Parliament, never took the covenant. He was a no less distinguished scholar and preacher, and of the Arminian persuasion :

<sup>a</sup> In the Bodleian Library (MSS. Mareschalli. 72,) there is a copy of the original, with corrections by Junius the younger. See Mr. Baber's Historical Account of the Sax. and Eng. Versions, prefixed to his edition of Wickliffe's New Testament, lately published.

his principal work has been already mentioned, as republished by Dr. Salter. He died greatly lamented, as he had lived greatly respected; and his funeral sermon was preached by Dr. Tillotson.

This college seems to me, notwithstanding a hint dropt before, to have overflowed with distinguished men: so I must pick and choose, as I indeed have hitherto done, must speak quite in a summary way, and without regard to chronological order.

Sir William Temple wrote several pieces in Latin, among others, *Nonnullarum e Physicis et Ethicis Questionum Explicatio pro Petro Ramo*; and *Epistola de Rami Dialectica*. Sir Thomas Ridley, L.D. a great civilian, who published a *View of the Ecclesiastical Laws*. He died 1629. Edmund Waller, our elegant English poet, who has so celebrated, though slighted by, his *Sacharissa*; but,

“ He catch'd at love and fill'd his arms with bays.”

It appears <sup>a</sup> that Waller engaged in public life, when quite a youth, (I suppose he never took a degree,) and that he died in 1688, aged eighty-three.

Mr. Smyth mentions, also, Roger Palmers, Earl of Castlemayne, who became a Catholic, and was sent ambassador to Rome by James II. He wrote several treatises in defence of the Catholic religion.

To these I must add Dr. Hyde, the Orientalist. I have allowed before, that he was of Oxford, as indeed he was, and Arabic professor there, nor do I think he ever gradu-

<sup>a</sup> See his Life, prefixed to the edition of his Works, published in 1712.

ated at Cambridge. But Smyth claims him for King's. He was author of a famous work on the Religion of the ancient Persians, in Latin, besides several translations of Oriental writers, with learned notes. He also left various MSS. behind him. He died in 1702.

There have been two other Collinses of this house, besides the Dr. Collins already mentioned: of these, the most celebrated was Anthony Collins, Esq. the author of a Discourse on the Grounds and Reasons of the Christian Religion; to which is prefixed an Apology for Free Debate and Liberty of Writing. He also wrote several other works, in the same free spirit: he was, therefore, generally called the Free-thinker: (perhaps to distinguish him.) He was the confidential friend of Locke, and occasioned much controversy. It is probable he took this turn of free-thinking, very early in life: for I do not find that he ever graduated. He was a man much respected, and died in 1729.

Nor must I pass over Dr. Oughtred, the mathematician, nor Dr. Hare, fellow, Bishop of St. Asaph in 1727<sup>a</sup>, of Chichester, 1731—he was an eminent critic, and published the Psalms of David, and a Prolegomena, with a peculiar hypothesis as to the metre; he died in 1740—nor Dr. King, the editor of Euripides; nor Dr. Morell, who re-edited his edition, and published Æschylus's Prometheus Vinctus, and a Greek Thesaurus, with some other works. Of Mr. Cole, our Cambridge antiquary, and his MSS. an ample ac-

<sup>a</sup> Dr. Richardson, in Godwin. de Præsul. Ang. who justly describes him, as “Vir ingenio acri et acuto et eruditione multifaria satis clarus,” p. 518. Bishop Hare's hypothesis was defended by Dr. Edwards, and followed by Dr. Zachary Grey, in his edition of the Proverbs; but it has been completely overturned by Bishop Lowth, in his *Metricæ Hærianæ Brevis Confutatio*.

count has already been given. So I shall only add, that he was first of Queen's, and afterwards became fellow-commoner of this college, whence he took his A. M. degree in 1740.

In more modern times, Dr. Cooke, late provost, was an excellent classical scholar, and his epitaph on his son-in-law, Bishop Hallifax, has been admired: but I am not aware that he published any thing. His son, Mr. William Cooke, Greek professor, in 1780, edited Aristotle's Poetics, with ability, and his translation of Gray's Elegy into Greek has obtained just commendation.

The CHAPEL next claims our attention.

This I shall not attempt to describe in proportion to my own conceptions, or the reader's expectations. I have already made a few occasional remarks on it, and a circumstantial account may be seen in various writers\*. Nothing, therefore, remains to be said, in regard to its history, or in a way of description, which has not been said already. There are also many professed critiques on this structure. Own, too, I must, that I feel I should sink under the magnitude of the subject. So I intend to be neither minute in my description, nor very critical in my remarks. That in which I am sure I should fail, I think it prudent not to attempt. So the reader must be contented with a few observations.

It is impossible for any one to approach this building without reverence. The architectural skill of the 15th

\* I need say nothing here of the Cantabrigia Illustrata, by Loggan, often referred to, nor the fine exhibition of the painting of the east window of the chapel, made by Mr. Baldrey, that may be seen at Cambridge, and that a series of explanatory prints of all the windows was designed to be engraved under his direction. A very exact and minute description of the whole chapel may be seen in the last edition of the Cambridge Guide, printed by Deighton, 1811, and in the Beauties of England and Wales, by Britton and Brayley, vol. ii.

and 16th centuries is here displayed in its utmost perfection. It appears, from the will of its founder, Henry VI. that it is not built exactly according to his original plan; but the work was continued, though too parsimoniously, by Edward IV. and Richard III.: the chapel, its roof, exterior decorations, turrets, and pinnacles, together with its interior oratories, and the glazing of the windows, were completed by Henry VI. but the finishing hand was given to it by Henry VIII. As it now appears, it would not be sufficient to say, that as an architectural work, it is the pride of Cambridge, and surpasses in magnificence any edifice at Oxford; it is allowed to be superior to every Gothic building in Europe. Without, the prodigious stones of which it consists, the vast buttresses by which it is supported, the loftiness and extent of the building, the fine proportions of the towers and pinnacles; and within, the grand extended view, the admirable arched roof, without the support of any pillars, displaying all the richness of its fine fanwork, and the matchless paintings on its windows, all combine to impress the beholder with emotions, which can be better felt than expressed.

I have been often struck with one idea, which is, that this chapel is not incumbered with busts, statues, and inscriptions. These appear to disturb the effect, which the extended perspective of Gothic buildings is calculated to convey, and are more obvious, indeed, where the aisles are narrow, and the whole decorated with all the fancy-work of Gothic architecture. The vast open space, in a building like St. Paul's, might seem to require something to occupy it, and to admit of such varieties: though it seems, after all, that the highest taste for a building dedicated to religion, is, that it should be entirely devoted to the SUPREME BEING. Busts, statues, and in-

scriptions of frail mortals seem improper combinations in such a structure. They do not associate well here. They appertain rather to senate-houses, amphitheatres, and mausoleums. None of these are admitted into King's chapel; or, at least, they are sufficiently out of sight, being only in the oratories.

Still, it must be confessed, some littlenesses and human weaknesses are too obvious: I mean those minute devices of the arms of the York and Lancastrian Houses, with roses, portcullises, fleurs de lis, and crowns. These little patches on greatness, these vain mementos of magnificence, which would not be forgotten, these heterogeneous intermixtures, and obtrusive impertinencies of royal heraldic trifling with divine combinations, religiously considered, are quite out of place; and architecturally, are the very opposite to sublimity and grandeur<sup>a</sup>.

Sed non ut placidis coeant immitia, non ut  
Serpentes avibus gementur, tigribus agni.

*Horat. de Art. Poet.*

But retiring, as I profess to do, from an ample narrative, or circumstantial critique of this incomparable edifice, I shall leave the reader in possession of a few remarks by another writer; and as I deem them curious, I shall make no apology for introducing them at full length.

“The great cause of our admiration, upon the first entrance into this chapel, is the unity of design; from which, it appears to be smaller than in reality, or than on frequent examination it would do; a circumstance invariably happening to those who visit the church of St. Peter at

<sup>a</sup> Yet, these are less offensive than the disgusting representations which are sometimes placed on fine Gothic buildings.



Rome. The grand whole instantly fills the eye, without any abatement or interruption. When we find leisure for the detail, we may admire the infinite parts which compose the roof, and the exquisite finishing of the arms and cognizances of the house of Lancaster; and regret, that, being so large, they should be stuck against the finely-wrought pilasters, like monumental tablets in a parish-church. The stained glass heightens the effect of the stone-work, and gives it a tint, which can never be produced by any wash of lime, with whatever substance it may be combined, when the light passes through diminutive squares of raw white glass. As so much is added to architectural excellence, how great soever it may be, by a sober and uniform tone of colour, somewhat, if the expression be allowable, between glare and sombre, the modern improvers of our cathedrals have shewn judgment in abandoning the plain white or yellow, which pervades the cathedrals of Ely and Wells. King Henry VI. as it is evident from the injunction he makes, in the instance of both his colleges, against superfluous masonry<sup>a</sup>, never intended a roof so splendidly elaborate as that designed and perfected under the auspices of his successors. His objection was not to the difficulty or impracticability of the work, for several of great extent had been erected prior to and during his reign, but to the enormous expense it would require.

“Considering, therefore, the roof of King's College chapel as the utmost effort of constructive skill, and the paragon of architectural beauty, it may not be irrelevant to offer a short view of the works of that nature, of suf-

<sup>a</sup> Henry VI.'s will.—The foundation-stone of the chapel was laid by the king in person, on the second of April, 1441.

ficient celebrity, which had been previously finished in England.

“The more ancient roofs in those cathedrals where the Norman style prevails, were composed of wood in rafters only; but in the progress of architecture, those were concealed by pannels, and painted in a kind of mosaic of several colours. The surface was even made flat by these means, as in the transept of Peterborough. The naves both of that cathedral and of Ely, afford instances of the ancient timber roof.

“Of the vaulting with stone we have many examples of a date as early as the reign of Henry III. It was formed by groined arches, springing from corbels in the side-walls between the windows; and when first invented was composed of plain ribs of stone, called cross-springers, with a key-stone in the centre of them, and the interstices were filled up with some lighter materials. There was always a space of several feet intervening between the vaulting and the roof. As the principle of their construction became better known and practised about the reign of Edward III. by the more frequent and complicated intersection of the cross-springers, more ornament was introduced, and delicately carved orbs and rosettes were added, where unnecessary as to any architectural purpose. The arch of the vault was pointed, and that highly embellished part of it did not at first extend many feet on either side the common centre.

“This circumstance is remarkable in the choir at Lincoln, Our Lady's chapel at Ely, and many others erected in the early part of the fourteenth century. In the choir at Gloucester this elaborate work is spread over the whole with equal profusion. To reach a higher degree of excellence, probably because a greater difficulty, the

architects of the latter æra invented an arch, flattened in the centre, and with the groins hemispherically wrought. That particular species of architecture and carving called “fan-work,” which, from its extreme cost and delicacy, had been hitherto confined to cloisters, small chapels, and tombs, was now applied to whole roofs, and with an equal defiance of expense and labour, made to supersede all the excellence of construction and finishing that had been previously attainable. It is a fair conjecture, that this new method was either known to few of the master-masons, or was too expensive for frequent adoption upon a large scale. Certain it is, that the vaults of Windsor, the choir of Winton, Henry VII.’s and King’s College chapels, were commenced and completed within twenty years, and that no farther attempts were subsequently made <sup>a</sup>.

“The tradition, that Sir Christopher Wren <sup>b</sup> declared, “that the construction of King’s College chapel was be-

<sup>a</sup> Vaulted roofs constructed in the fourteenth, fifteenth, and sixteenth centuries.

	<i>A. D.</i>	<i>Feet.</i>
Choir of Lincoln Cathedral	1306.	200—40
Our Lady’s Chapel at Ely	1349.	100—46
Choir of Gloucester Cathedral	1360.	140—34
Ditto of York —	1373.	135—45
Divinity School, Oxford	1480.	
Chapel St. George, Windsor	1508.	260—65
Ditto Henry VII. Westminster	1508.	
Ditto King’s College, Cambridge	1516.	291—46½
Choir at Winton Cathedral	1525.	138—86
Chapel of Christ Ch. Oxford	1535.	80

<sup>b</sup> Walpole’s *Anecdotes of Painting*, vol. i. p. 185. David Loggan impaired his sight by taking the view of this chapel in the *Cantab. Illustr.* Id. p. 151.



Interior of King's College Chapel

*Interior of King's College Chapel*



POST  
REICH, LEICH  
TILDEN FORTSETZUNG



House of the Lord

yond his comprehension, but that if any person would describe to him where the first stone should be placed, he would then be enabled to effect it," is not altogether deserving of implicit credit. Lord Orford took it from the notes of G. Vertue, who might have been told it among other wonders, by the verger who shewed the chapel. The point of difficulty will be solved, in a great measure, if, instead of contemplating the roof, as a whole or entire work, we consider the space only which is contained within four buttresses as independent and complete in itself, and the connexion between each several compartment concealed, for the purpose of producing a very surprising architectural effect of elongation. One proof that the vault consists of many such parts, is, the agreement with master-masons for each "severey"<sup>a</sup> or partition to be engaged for as a distinct undertaking, and to be paid for in that proportion. Each "severey" is bounded by two strong arches. Allowing this to be the case, the length ceases to be wonderful, excepting on account of the labour and expense.

"The hemispherical carved courses of the groins, as I am assured by a very able master-mason, might have been worked on the ground, and with the key-stones, though of a ton weight each, raised to that height by means of an ancient instrument, now called "a Lewis," of the powers of which a curious account appears in the

<sup>a</sup> Walpole. V. Append. An indenture dated 1513, by which J. Wastell and Henry Severick engage to finish the vaulting in three years, to be paid 1200l.—100l. for each "severey" upon its completion, and so from tyme to tyme, untill all the said twelve severeys be fully and perfectly made and perfourmed."



tenth volume of the *Archæologia*, p. 223<sup>a</sup>. My informant has frequently elevated stones of nearly twice the weight by the same means in the magnificent restorations now making at Arundel Castle. The idea, that the carving was excavated from a solid arch, as the easier mode, is not worthy attention, nor would it have been very practicable,

Where ancient art her dædal fancies play'd  
In the quaint mazes of the crisped roof."

*T. Warton.*

Dallaway's *Observations on English Architecture*, sect. 8.

And this must suffice for the chapel.

You pass through one of the chapelries, or oratories, into the library, which is ancient, as appertaining to the chapel, but neither very commodious, nor very elegant; it contains, however, a valuable collection of printed books: that of its MSS. I understand is but small<sup>b</sup>; nor have I perused any, except the two which are at the en-

<sup>a</sup> Mr. Gibson's Memoir on a machine called "a Lewis." Upon examining several of the key-stones of the roof of the choir of Whitby Abbey, in Yorkshire, he found holes cut for the reception of a similar instrument to this, pretended to have been invented by a French engineer, who named it after Louis XIV. but he had merely the merit of improving it. The ancient machine was capable of elevating stones from two to four tons weight.

<sup>b</sup> The *Ecloga Oxonio-Cantabrigiensis*, by Dr. James, in regard to the Cambridge, is incomplete and incorrect, and was at the time it was taken; and of course the *Catalogus MSS. Angl. Hib.* is so, that follows it. This will appear from what has been said of Jesus College library. These Catalogues record only ten tracts in Jesus library, and only sixteen here: so I have never followed these catalogues. Some of the lists, however, are better made out than others: they are sometimes a good clue, but would be a bad guide.

trance of the library. One of these is a prodigious Latin Psalter. It was brought from the library of Oso-rius, bishop of Cadiz, in Spain, and being accompanied with the musical chants, illustrates the style of our old church music. The other is a large Index, or catalogue of all the words in the Bible, in the form of a concordance; nor do I remember having seen any thing of the kind so complete<sup>a</sup>.

What is called the new building, is a well-proportioned grand structure, and not too much decorated, of the Doric order, and built of Portland stone: the façade is long, and eastern and western displays a correspondence with each other both in its proportions and ornaments. To the portico and pediments some objections might be made: however, it is allowed to be an admirable building, and very commodious in its internal arrangement. It is in the style of Sir Christopher Wren, and was designed by Mr. Gibbs.

The master's lodge presents nothing in its external appearance, which requires a particular description. It, however, contains a few pictures, two of which are admired: one is a portrait of Jane Shore, on boards; the other a dead Christ, just taken down from the cross, with a Virgin Mary, St. John, and other figures. This, too, is on boards, ascribed by some to Daniel Riccanelli de Volterra; by others, to his scholar, Giacamo de Puntormo. Here, also, are contained the fine designs for the building of the southern side, which is hereafter

<sup>a</sup> I take this to be the MS. which appears in Dr. James's *Ecclogæ Oxonio-Cantabrigiensis*, with this title, *Nominum, Verborum, et Allegoriarum Explicationes Aliquot tum ex veteri, tum ex novo Testamento collectæ. Pr. Cælum Angeli, Terra.*

to be constructed, and towards the forwarding of which, the college are already possessed of funds.

In the above account of King's College, and Chapel, I have made acknowledgments to Mr. Cole, in exact proportion to my obligations. Fearful, indeed, I was of diving too far into Mr. Cole's papers on King's, composed, as they are, of five different historiettes. I should have been overwhelmed in the abundance of matter. It is always prudent to limit one's self, where there is danger in going too far. I have, therefore, chosen to find resources in my own reflections, and in other authorities referred to in the proper places; and it is often necessary to lose much to preserve a little.

With respect to the last few observations made on the chapel, I owe not the slightest obligation to Mr. Cole: but that I may follow my own hint dropt in the former volume of this work, p. 16, and do all proper justice to Mr. Cole, I shall here quote my own words in M. M. used at a time, when I was more immediately employed, several years ago, in perusing his papers relating to this chapel. They contain, too, something extracted from that gentleman, which may amuse the curious reader.

Mr. Cole, when treating of King's College and Chapel, avows his chief design to be the preservation of the monuments within that most beautiful structure; "which, however," he adds, "considering the largeness of it, and the number of years it has been erected, contains but an inconsiderable number, and those of no extraordinary account."

Mr. Cole pursues his design with a most superstitious minuteness, and his account of this chapel is more circumstantial<sup>a</sup> than is to be obtained any where else. He

<sup>a</sup> I am not speaking of architectural taste.

observes, that it appears, from some old verses at the beginning of several MS. historiettes, in King's College, that the founder himself, Henry VI: was present at the foundation, and that he laid the first stone. He proceeds to quote, from Fuller's Church History, those verses; but some time afterward he writes a remark to this effect on the opposite page: "The verses alluded to, on laying the first stone of the chapel, are not the originals: of this I was informed by Mr. Smith, sen. fellow of the college, who communicated the following, as he extracted them from some original papers in the college."—They are inserted here, for the sake of the English translation, which is a singular one.

Luce tua qua natus eras, Nicholae, sacer Rex—

Henricus Sextus hoc stabilivit opus;

Unctum qui lapidem postquam ponebat in Eton,

Hunc fixit, clerum commemorando suum.

M. Domini C. quater quadraginta monos habet annus,

Passio cum Domini concelebrata fuit.

Annus erat decimus nonus, mensis sed Aprilis,

Hic flectente genu Rege secunda dies.

Confessor Nicholae Dei, cum Virgine sumpta,

Coelis da Regi gaudia summa Dei.

*Translation of the above.*

Saint Nicholas, in whos day was born Henry the Sext, our sovren Lord  
the King,

After that, his Excellence at Eton had leyd the anointed stone,

Here stablish'd this work, hys clergy tenderly remembring,

The yere of our Lord a thousand four hundred and forty-one;

The secunde daye of Aprill that tyme Sunday in the passion,  
The xix yere of his reigne, here kneeling on his knee,  
To the honor of St. Nicolas, first founded this edificatōn,  
With whom in heven to be laureat graunt might the Holy Trinitye.



*Part of - King's College.*

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• *Drum Bridge, New Jersey*

## CHRIST'S COLLEGE.

**HERE** we have another instance of the transformation of one institution into another, or rather of the translation of a scholastic building from one description of occupants to another. Exchange, we say is no robbery; and here was no sequestration or confiscation, but rather an act of open agreement and mutual accommodation.

For this house has been collegiated—if a proper word is used—twice; having been made a college once, in the more modest language of those times, for grammarians; and again, for philosophy, and the liberal arts: under the former character, as God's house;—a name frequently given to collegiate and religious institutions;—under the latter, as Christ's College.

It seems when Henry VI. formed the design of founding King's College, there was an hostel, called God's House, near Clare Hall, which it was expedient for him to take into his plan: the foundation of this hostel in our written histories, is ascribed to William Bingham, in 1442.

But, according to a MS. in Baker's Collections, the case was this; June 18, 26 Hen. VI. viz. 1448, there

passed a grant to God's House of the Priory Alien of Chepstow, in Monmouthshire, a licence having been granted Apr. 16 before to him, to found the same, though the licence was recalled, that King Henry might found it himself. William Bingham is called Parson of the Church of St. John Zachary, in London, and procurator. He is called, too, Master of God's House: but had he been properly the founder, he would probably not have been master; or if master, probably not the founder; unless as a sort of coadjutor and adviser, as Bishop Fisher was to Lady Margaret, in founding St. John's, and Dr. Chadderton to Sir Walter Mildmay, in founding Emmanuel.

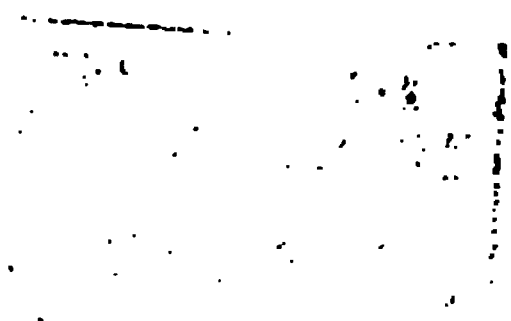
Far be it from me to despoil a good cleric of the honour of founding a religious or collegiate house, any more than I am of taking the honour of founding a similar institution from Maister John Frost, an honest citizen of Cambridge: but if we admit the above statement, it should seem that Henry VI. wished to be considered as the founder of God's House.

Be this, however, as it may, the society was removed to the site now occupied by Christ's College, to a house belonging to the monks, who came from Tilsey and Denney, to study there; and Henry founded a society in that place, under the name of God's House, for one master, whom he called procurator, and four scholars, or fellows; to whom, by his public letters, he gave a power of making statutes, and of increasing their scholars to 60. After the overthrow of Henry, and Edward the IVth's succession to the government, all Henry's intentions were, of course, over-ruled, and every thing thrown into confusion. After the death of Rich. III. Henry VI succeeded him—and he intrusted every thing relating



View of Christ's College

Part of Christ's College



this house to his mother, the Countess of Derby and Richmond, authorizing her, by his public charter, to proceed after her own discretion: she accordingly it was, who designated it not only to grammarians, but to philosophers and theologians; and changed its name from God's House to Christ's College.

The foundation has been placed in 1505, but, according to Mr. Baker, the statutes were not given, nor the foundation perfected, till the year following. The original obligation of John Sucling, the last master of God's House, and first master of Christ's, is still extant, under his hand and seal, for the observing of the foundress's statutes, by not procuring, or causing to be procured, or not using, or causing to be used, any dispensations from the apostolic see, &c. bearing date Sept. 5, An. 22, Hen. VII. "from which day," adds Baker, "and not sooner, the government and statutes of this college began <sup>a</sup>."

Christ's College then was neither a dilapidated nor dissolved monastery; it was an endowment out of the Lady Margaret's own property, she having settled on it several manors, together with other lands and rents in Cambridgeshire, sufficient to maintain a master, 12 fellows, and 47 scholars; that is, the same number as was designed by Henry VI. for God's House; Bishop Fisher, who was her confessor, and chancellor in 1504 <sup>b</sup>, being her principal adviser in life, and her principal executor in death.

A distinct account has been already given of Hen-

<sup>a</sup> See more on this subject in Baker's MS. Account of St. John's Hospital, p. 54.

<sup>b</sup> Archbishop Parker's Catalogus Cancellariorum, &c. p. 46.

ry VI. in the chapter relating to King's College; and of Lady Margaret there will be an account in the chapter on St. John's: so we immediately pass to our distinguished men.

The first writers of this college, whom I shall mention, were Catholics; for some eminent men of that community were of Christ's: of this number was, Dr. Richard Hall, the gentleman particularly pointed out, by Mr. Baker, as the writer of the life of his favourite, bishop Fisher. Mr. Hall was canon of St. Omer's, in France. Wood<sup>a</sup> makes him fellow of this college: he also places Fisher as a student here; and most assuredly he was a great benefactor. Mr. James Anderton also, of this college, was an eminent writer of the Catholic party. John Major is by some placed the first in the list of the learned men of Christ's; and Dr. Fuller refers to him as authority for something relating to Cambridge<sup>b</sup>: but it may be doubted, perhaps, whether he was a student. He resided, it is true, for a time at Cambridge<sup>c</sup>, (and near Christ's College) as he did at Oxford, previously to his going to the University of Paris; but there he obtained the degree of master in the liberal arts, and in 1509 became doctor of the Sorbonne, the principal college in that university. His name does not appear in the Cambridge Registry Book of Graduates, as we find

<sup>a</sup> Athenæ Oxonienses.

<sup>b</sup> De Gestis Scotorum, fol. 9. See Fuller's Hist. of Camb. p. 85.

<sup>c</sup> Vita Majoris præf. ad Hist. Brit. tam Angliæ quam Scotiæ Edinburgh. 1740. The following is his own account of all his connexion with Christ's College: *Christi collegium in quo olim trimestris auditor fueram, eo quod ipsum in Sancti Andreæ parochiâ situm offendi.* De Gest. Scotorum, lib. 1. vi.

Erasmus's. Major became, at length, provost of Salvator's College, in St. Andrew's, Scotland, and died there 1547. His logical Essays are very numerous, and his Commentary on Aristotle's Physics was very famous. His most celebrated work was, his History *De Gestis Scotorum*, first published at Paris in 1521. He is certainly a man that any college might be proud of; so we shall leave Christ's College the honour claimed by it of a share in his education: but having expressed my opinion on the subject, I have not ventured to place him the first on the list.

The first protestant, of much account, was Hugh Latimer, advanced, through Lord Cromwell, to be Bishop of Worcester, but who voluntarily resigned in 1539<sup>a</sup>, through dislike of the *Six Articles*. This is that preacher of whom Bale says, "he was more worthy of being called the apostle of the English, than that Roman Augustin, the first archbishop of Canterbury." He makes a principal figure in Fox's Martyrology. He was burnt at Oxford at the same time as bishop Ridley, 16th Oct. 1555. According to Archbishop Parker, he was fellow of this college.

There are some pieces of his in Fox's Martyrology, but the principal things printed separately are his sermons, so remarkable for their bluntness and integrity<sup>b</sup>.

Among the earliest boasts of this college, was the famous Leland, author of the Itinerary, &c. in nine volumes, an elegant Latin poet, and antiquary of great research and industry: he was employed by Henry VIII.

<sup>a</sup> Godwin. de Præsul. Angliæ, p. 469.

<sup>b</sup> See his Life, by Gilpin, in his Lives of the Reformers.



to explore the antiquities of this country, and died 1552<sup>a</sup>.

Dr. Henry More, fellow, was author of various works, both in prose and verse, a philosopher, Platonist, and Arminian Christian. Being fond of retirement, he declined offers of the highest preferment, and lived and died an independent man. The following passage, which is a quotation from his *Altercations with Eugenius Philalethes*, exhibits the high character of Dr. M. "It is not in thy power," says he, "to cast me so low as any sect whatever. God hath placed me in a *dispensation above them*: and wilt thou throw me down?" Dr. More died September 5, 1687, aged eighty-three<sup>b</sup>. There was also a Dr. John More, of this college, author of a *Sacred and Prophane Chronological Table of the World, to 1593, his own time, and of a map of Palestine*.

Aylet Sammes, Esq. author of *Britannia Antiqua Illustrata*. Dr. Richard Sanderson, the Lucasian professor of mathematics, author of a book on Algebra, &c. and who, though blind from his early infancy, read lectures on optics: and Laurence Echard, author of a *General Ecclesiastical History to the first Establishment of Christianity, and Roman History*. Dr. Outram, author of the *Libri de Sacrificiis, and Sermons*. Dr. Thomas Burnet, who wrote the *Theory of the Earth, and some account of*

<sup>a</sup> See his Life by Hearne.

<sup>b</sup> His principal works are his *Enchiridion Ethicum, or Præcipua Moralis Philosophiæ Rudimenta*, dated by the author 1667, of which the fourth edition was printed in 1711; *Enchiridion Metaphysicum*; *Divine Dialogues*; *Trium Tabularum Cabalisticarum, &c. Descriptio et Expositio*. He was a great Cabalist, as well as Platonist. Prefixed to his *Enchiridion Ethicum*, is a long list of his works. They were all reprinted in three volumes, folio. He died in 1687, aged 83.

the present Greek Church; and who was master of the Charter House.

Mr. William Perkins, a celebrated and strict Predestinarian preacher, is said to have given birth to the Arminian Controversy in this country; he wrote much in Latin, and numerous sermons; he was the tutor of Mr. Joseph Mede, and died in college, 1602.

Joseph Mede, born at Berden, in Essex, October 1586, was sent to Christ College in 1602, commenced A. M. in 1610, B. D. in 1618. On his entrance on his philosophical studies he was greatly inclined to scepticism, though he was at length considered as the profoundest scripture critic of his age, and is by many still reckoned of the highest authority on the more mysterious parts of the canonical writings. So that "strangers from other universities have said, that for asserting scripture difficulties he was to be reckoned among the best in the world."

He became fellow and tutor of this college. His works are, *Diatribæ*; 1st book contains as many discourses as there are days in the year; 2d book, contains several discourses and treatises of "churches, and the worship of God therein;" 3d book contains his famous *Clavis Apocalyptica*, or Key to the Revelations, in Latin; a Paraphrase and Exposition of a Prophecy of St. Peter, concerning the day of Christ's second coming; the apostacy of the latter times; three treatises upon some obscure passages in Daniel. The 4th book contains his epistles, being answers to divers letters of learned men: 5th book contains, *Fragmenta Sacra*, or Miscellanies of Divinity.

As to peculiar opinions, Mr. M. always continued moderate, steering evenly between extremes, in the Arminian and Calvinistic controversies, ever averse to the studium

<sup>a</sup> Life, Preface to his Works.

**partium.** He was not desirous of proselyting, nor easily to be proselyted, and perhaps, after all his researches, still continued sceptical on many points. By his own account, he had been reckoned a Papist, an Episcopalian, and Puritan. He had been passed by in the choice of fellows, as looking too much towards Geneva, while Dr. Twisse complained to him of too much favouring ceremonies. But be what he might, he appears not only not to have courted, but to have declined preferment, having very few wants, and little ambition, but to live studious and retired, to borrow his own expression, *in his cell.*

He died October, 1638, in college, aged fifty-five, where he had lived two-thirds of his time. He was buried in the chapel. To the folio edition of his works, printed in 1672, is prefixed a suitable preface, by the editor, Dr. Worthington, a long history of his life, by some particular friend, and some interesting additional particulars, by another hand. The latter has preserved some of his humorous and serious sayings, for he could be facetious as well as grave: and in reply to the stale question by Papists, Where was your Church before Luther? his question, in reply, is very memorable, Where was the fine flour, when the wheat went to the mill?

About the same period lived Bishop Chappel, a celebrated Episcopalian preacher, author of *Methodus Concionandi*, and the *Use of Holy Scripture*.

Dr. Bolton, a famous Presbyterian preacher, and Mr. Nicholas Estwick, another Puritan writer, also, who died in 1616. He distinguished himself by a work which he called a *Confutation of Biddle's Confession of Faith*, (who was an eminent English Unitarian writer,) and other of Mr. Biddle's works.

Of the members ejected from this house for their loyalty, as mentioned by the author of *Querela Cantabrigiensis*, I am not aware that any are known by their writings: Dr. Bambrigg, or Bainbridge, master, about the time of the ejection, died. He was a great disciplinarian, more strict about rules and ceremonies than perhaps suited Milton; and, according to some, Milton alludes to Dr. Bambrigg, in his Latin poems\*. Dr. Calamy takes no notice of any ejected for nonconformity, by the Bartholomew Act. It is remarkable, too, that among the few pictures hung up in this college, one is of Dr. Perkins, the Presbyterian; another of Dr. Bolton, a Presbyterian, put in by the Parliament, as master, in the room of Dr. Bambrigg, who had been ejected. Dr. Bolton is known as a writer.

Among the Puritans, also, must be mentioned, Mr. John Howe, a famous Presbyterian, one of the assistants in Pool's Annotations on the Scriptures.

Of Hugh Broughton, the Hebrician and Rabbinical scholar, an account has been given: so I shall only add, he was of this college, and died in 1612. Dr. Ames, also, author of *Medulla Theologiæ*, &c. died a professor of divinity at Amsterdam. Mr. Arthur Haldersham, noticed by Mr. Smyth, as a "nonconformist, but against schism," who wrote a Letter against Separation, was of this society.

It is time to speak of our poets, who, though of different periods, I shall place all together.

\* Nec duri libet usq. minas perferre MAGISTRI,  
Cæteraq. ingenio non subeunda meo.

*Eleg. ad Carolum Deodatium.*

But see Warton's notes to Milton, p. 421, 422.

Mr. Nicholas Grimbald, distinguished by his zeal for the Reformation, was also a poet and dramatist, and translated some of Tully's works. Sir John Harrington translated Orlando Furioso. He also, in prose, wrote the State of the Church of England, as it existed in the reigns of Elizabeth and James I. to 1608. He likewise published Epigrams, and an Apology for Poetry. He died in 1612. John Cleveland was student of this college, and known as a poet: he was a great loyalist, published poems on various subjects, and some prose pieces. He afterwards became a fellow of St. John's College, Oxford<sup>a</sup>, and died in 1658. Of this college also, was Mr. Francis Quarles: his poems are of a very pious, but poetic cast: he is best known by his emblems.

But the great poetical genius of this college, great indeed in almost every thing, was John Milton, of whom we may safely say, that if he had never written poetry, he would have been admired for his prose, as, had he never written prose, he would now live by his poetry. His Latin poems, though juvenile, are very excellent; in his Greek<sup>b</sup> there is more to censure than to commend: but a critique

<sup>a</sup> For a further account of him, see Wood's Athenæ Oxon.

<sup>b</sup> Milton, however, was an admirable Greek scholar, and it is well known, that Euripides was his favourite author. I once had the loan of Milton's copy of Euripides for a month, and copied his few different readings into an edition of Euripides. I perceive, also, that Joshua Barnes, the editor of Euripides, had perused Milton's copy. It is now the property of Joseph Cradock, Esq. to whom Dr. Farmer dedicates his Essay on the Learning of Shakspeare.

The inaccuracies and false quantities of Milton's Greek verses escaped the sagacity of Dr. Johnson and Mr. Warton; but not that of Dr. Charles Burney. See an Appendix to the second edition of Milton's Poems (as edited by Warton) published in 1791.

on his works, or even a list of them—for they are very numerous—will not be looked for in this place.

Milton never graduated; the same principles that were a bar to his taking orders, (for he was designed for the church,) were also, most probably, to his taking a degree. In his disciplinarian principles he was an Independent, in his political a republican, in his doctrinal a moderate Calvinist, not more favourably inclined to Presbyterian<sup>a</sup> than Episcopalian church government. He died in 1674.

But, to return to our prose writers.

Adam Wall, A. M. 1754, wrote a book on the offices, degrees, and other matters relating to the discipline and economy of the University.

Beilby Porteus, late Bishop of London, was author of various sermons, and charges, among which are those on the Soul, and a Defence of Good Friday, and his Lectures, preached at St. James's Church. They have lately been republished, with his Life prefixed. He was first, Bishop of Chester, and afterwards of London. He was one of the clergy who petitioned for relief in the case of subscription.

Bishop Porteus was also author of a Poem on Death, which obtained the Seatonian prize, in 1759. He died in 1809.

Mr. Archdeacon Paley was author of the Principles of Moral and Political Philosophy, first printed in 1775; a View of the Evidences of Christianity; Elements of Natural Theology, and Horæ Paulinæ. But his first work was against subscription to the Thirty-nine Articles, first published in 1774, entitled, A Defence of the Considerations on the Propriety of requiring Subscription to the Thirty-nine Articles.

<sup>a</sup> I mean in the latter period of his life.

, Whoever takes in view the aim of that piece<sup>a</sup>, printed in 1774, and of book vi. chap. 10, of the Moral and Political Philosophy, published in 1775, will perceive the same acute tone of mind, the same liberality in judging, the same perspicuity and force of language; and that on a subject materially affecting the interests of the University. Dr. Paley introduces a system of accommodation, applying the doctrine of expedience, (his own word, in each work,) to both cases, though, indeed, on the opposite sides of the question.

To what extent Dr. P. carried this doctrine, in moral, political, and theological concerns, (for his writings embrace all,) how far it admits of defence, or in what sense, in any particular stage of civil society, it may be necessary, are problems which it is not my business to solve. Dr. P. was a liberal minded man; I am not speaking of him as a temporizer for private ends, (for with these mat-

<sup>a</sup> With the utmost concession, THE DEFENCE was written by Dr. P. in union with Bishop Law, or some other confidential friend, such as, perhaps, Dr. Jebb. But I am authorized to put it among his own writings. In the title-page, as first published, *by a friend of religious liberty*, it is without the author's name, but it appears with his name in lists of genuine publications on the subject to which it relates; and has been republished, very lately, with Dr. Paley's name, by the author of his Life, Mr. Medley, "who observes, the principles maintained by Dr. Paley, on this occasion, he never afterwards disclaimed, but restated and enforced the most material of his arguments, in the chapter on Religious Establishments, and on Toleration, in his Principles of Moral and Political Philosophy. The republication of this tract may serve to demonstrate the great controversial talents of the author. It was his first production from the press, and the only Polemical treatise which he ever presented to the world: but it most satisfactorily evinces the extraordinary powers of the writer in argumentative discussion, whether applied to refute an adversary, or to vindicate a friend." A Defence, &c. Pref.

ters I have no concern,) but as a political and philosophical writer; as one, who, after having examined the internal structure of that vast complicated machine, civil society, and measuring its circumference, makes theories, or shapes those already made, to give it the primary motion, or to keep it in regular action.

The Archdeacon was, for many years a distinguished tutor in this college, where he delivered his principles of moral and political philosophy. His writings are received as text books in many of our colleges, and for examination in the senate-house, at the time of taking degrees. He took his S.T.P. degree in 1795. He was archdeacon of Carlisle, subdean of Lincoln, and one of the petitioning clergy. He died in 1805.

Of statesmen, educated in this college, I shall mention only one, Sir Walter Mildmay : he, according to the author of *England's Statesmen*, " was bred in Christ's College, and did not, as many young gentlemen, study only in compliment, but seriously applied himself to his book<sup>a</sup>." He, with Dr. Chadderton, planned the foundation of a new college<sup>b</sup>, and called it, in due time, Emmanuel, while of this. He was also a benefactor, after he became chancellor of the exchequer to Queen Elizabeth. " He began with his benefactions to Christ's College, only to put his hand into practice : " among other services he founded a Hebrew professorship here. But of Sir Walter Mildmay I shall speak more at large under Emmanuel College.

<sup>a</sup> Page 365.

<sup>b</sup> Vita Chaddertoni per Dillingham, and Dr. Worthington's Life of Mr. Mede, prefixed to his works.



With respect to the building, the elevation of the front is good: for though its height is not in proportion to its length, yet the parapet, and tower gateway, much ornamented with the devices of the foundresses' arms, produce an effect highly pleasing: and, if possessed of a favourable situation, it would appear to still greater advantage. But the narrowness of the street here, operates as a great obstruction; and, by walking immediately under the walls, travellers overlook what is excellent. The court is too small to be grand, but possesses sufficient neatness and variety to be agreeable.

On the north side of the chapel is fixed a fine marble monument, with a long inscription sacred to the memory of two gentlemen, who had been fellow-students at Christ's, Sir John Finch, and Sir Thomas Baines. They died very distant from each other, one at Constantinople. But they were memorable for their friendship while living, and they were deposited here, in the same tomb. On the western side is a portrait on wood, of the foundress, which appears rather a singularity. The portraits of the foundress, on the painted glass of the eastern window, with her son, Henry VII. and other relations, are reckoned well executed.

The garden is, though not sprucely, yet agreeably laid out; diversified with spacious, open, and shady walks. It has also, what no college garden should be without, a good bowling green and alcove. Travellers are here shewn a rich mulberry tree, broken down with age, but not deserted, it being propt up with wonderful assiduity and skill, and not merely consecrated to Milton, but planted, we are told, with his own hand. Whether true or not, the fancy may be improved by supposing, that Milton here

meditated some of his juvenile poems, many of them <sup>a</sup>, particularly his Latin Elegies<sup>b</sup>, having been written by him while a student of this college, and relating to Cambridge. Here he could not hear the "threats of his hard master," was sufficiently removed from "the murmur of the hoarse schools," the open fields of Cambridgeshire, and the marshy slow Cam, which so haunted and tormented our youthful bard. The fancy would be still more agreeably coloured, if this college possessed any of Milton's MSS. but these are reserved for Trinity Library. One printed book, however, this Library possesses, which is curious and splendid <sup>c</sup>.

<sup>a</sup> The *Justa*, and *Obsequies*, being a Collection of Cambridge Verses, in Greek, Latin, and English, on the death of Mr. Edward King, was published at Cambridge, in 1638. I have perused a copy, but it is extremely scarce. Milton's *Lycidas* is placed last. This poem was written after Milton had left Cambridge, in his twenty-ninth year. But his *Elegy to Charles Deodatus*, in obitum *Præconis Acad. Cantab. ad Thomam Junium*, with his *Vacation Exercises*, and others, were written while he was of this college.

Mr. King was fellow of this college, and ought to have been placed among our poets: for, as Mr. Warton shews, there are Latin copies of verses extant, written by him. In Warton, also, may be seen an account of the *Justa*.

<sup>b</sup> The *Duriminas magistri*, already mentioned.

*Stat quoq. juncosas Cami remeare paludes,  
Atq. iterum raucae murmur adire scholæ.*

Eleg. 1.

<sup>c</sup> The *Nuremberg Chronicle*, in Latin, printed in 1494. It is, however, rather curious, than scarce. I have seen different copies of it in England and Scotland: there are, I think, five copies in Cambridge. An Account of it may be seen copied from Baker, in *Masters's Memoirs of Baker*, p. 123.

Among the MSS. I might have mentioned an *Evangelisterion*, being a Greek MS. of the Gospels divided into different portions, according to the days, on which they are read in the Greek church.

## ST. JOHN'S COLLEGE.

**ST. JOHN'S COLLEGE** arose out of the ruins of an hospital of canons<sup>a</sup> regular of St. Augustine, dedicated to St. John the Evangelist. It is sometimes pleasant to explore old times, and to investigate beginnings; and it becomes necessary here. We must distinguish the one institution from the other, so as to correct the mistakes of others at the outset, in order to keep ourselves in the right way.

Some speak of St. John's as the oldest college in Cambridge. This arises, as already hinted, from confounding what should be distinguished, an hospital, or religious house of canons, and a literary institution, incorporated by royal charter, which, though erected, indeed, on the same site, and though designed for a public use, had a different origin, and a different designation. St. John's Hospital was founded in 1134, more than a century before Peter House; but St. John's College not till the year 1508, nor opened till 1516. Though I do not charge Baker or Cole with making a mistake concerning the two houses, they have not sufficiently marked that distinction. But I must point out a mistake in our other historians.

<sup>a</sup> Baker's MS. "Account of St. John's House, or Hospital, being a priory of canons regular, prefixed to his History of St. John's College, in the British Museum." This order was called canons, quod essent descripti in tw κανονι, Conc. Nicen. can. 17, in canone, id est, in matricula seu Tabula Clericorum in commune viventium. Asceticōn, lib. i. chap. 12. They were afterwards supported out of a common stock of the church, and sometimes called *fratres sportulantes*.



Drawn & Engraved by J. H. Rogers

Entrance to St. John's College

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*St. John's College*

Caius has assigned no date to St. John's Hospital, nor has he specified the founder; but Mr. Parker, who is implicitly followed by Mr. Carter, as in most other cases, has attributed it to Nigellus, second Bishop of Ely, and Treasurer to King Henry I.; nor are they corrected by Mr. Smyth. But Baker, whose authority on all matters relating to St. John's has great weight with me, gives the foundation of St. John's Hospital to Henry Frost, an honest citizen of Cambridge, in the reign of Henry II. and assigns the following reasons for his opinion. He says, "most of those that have treated on this subject seem to place its foundation about the latter end of Hen. I. or under the reign of Stephen: but Nigellus could have little time under the first reign, and less opportunity under the latter, having been a confessor under Stephen, once banished, his estate twice or thrice confiscated, and himself reduced to that extreme degree of necessity and want, that he was forced not only to part with all that was his own, but to pawn the reliques of his church to the Jews at Cambridge, to redeem his house." As to the next reign, he says, that was more auspicious, but even then he was under continued difficulties; for, as before he had been pursued and ruined by the king, so in this reign he was embroiled by the pope, who, though his own countryman, (for Adrian IV. then reigned,) suspended him for some pretended injuries offered to his monks. Baker, therefore, supposes that Nigellus had no great share in this foundation, by any charities of his own, but only by granting licences, and perhaps some privileges and immunities, as bishop of the diocese.

As to the notion of St. John's College being more ancient than Peter House, this account has obtained credit by the following circumstance. There seem to have been



two hospitals dedicated to St. John; one, an order of regulars, residing on the spot where St. John's now stands, in the Jewry, the other on the present site of St. Peter's Church, in Cambridge, now little St. Mary's, appropriated by Eustachius, fifth Bishop of Ely, to the religious brethren of St. John.

When Hugh de Balsham had incorporated both in his new college, he appropriated twenty shillings a year, to the regulars of St. John's Hospital, in the Jewry, in lieu of the chapel of St. Peter's, taken into St. Peter's College *by the seculars*. But this was no tribute, or acknowledgment of St. Peter's College holding under St. John's College, nor originally paid for the site of St. Peter's College to St. John's College, but to St. John's Hospital, for the site and endowment of the church of St. Peter's<sup>a</sup>.

But the principal evidence, on which Baker grounds his opinion, is, an ancient instrument, now lodged in the Tower at London, in which it is set forth—and upon oath—that the master and brethren of the hospital of St. John the Evangelist held a plot of ground, in fee of the King, whereon the said hospital, with the chapel, was founded; which said plot of ground a certain burgess of Cambridge, named Henry Frost, gave to the college of Cambridge, to build an hospital, for the use of the poor and infirm; and this judicial testimony, he observes, ought to have more weight than any modern flying evidence that is opposed, there being no ancient history that says any thing of such a foundation by Nigellus, Bishop of Ely.

<sup>a</sup> Eustachius, fifth Bishop of Ely, appropriated St. Peter's Church, in Cambridge, now little St. Mary's, to the religious brethren of St. John's. From an *Insuperimus* of Hugh and John, Bishops of Ely, referred to by Baker, in his MS. account.

“ I know,” says Baker, “ it had been more for the honour of the foundation to have given it a greater patron, and larger endowments; but I must prefer truth to the glory of the house, and Henry Frost ought never to be forgot, who gave birth first to so noted a seat of religion, and afterwards to one of the most renowned seats of learning now in Europe.”

It should seem, then, that the site of this college had for many ages been appropriated to religious or public uses, and that the house has three times changed its form: 1st, when Henry Frost founded an hospital; 2d, when Hugh de Balsham translated the seculars to St. Peter's; 3d, when the executors of Lady Margaret, in fulfilling her will, erected it into a college, continuing its name to St. John the Evangelist<sup>a</sup>.

It has not seldom happened—we have already met with examples in this work—that, either by an influence wantonly exerted, or by circumstances quite accidental, persons have been considered founders of Institutions, who had little concern in raising them, none in their endowment. There is a pride too which particularly attaches to a fraternity of monks. They are fond of claiming relationship to great names: they are proud of kings, of princes, of popes, and bishops; they think it mean to have a citizen for their head: with them kings are gods; popes and bishops are all saints, and a plain citizen they blow away as feathers. While yet their kings have been sometimes only public instruments, names dangling upon charters, and some popes and bishops are commemorated as benefactors who have

<sup>a</sup> MS. account of the Priory of Canons regular.

merely confirmed grants that other bishops gave; *they have given nought, or what cost them nothing.*

Mr. Baker has given a long history of this hospital of St. John's. I have said all that I deem necessary for this place. Nigellus was chancellor to Henry I. and Henry Frost, a plain citizen of Cambridge; I leave the reader from what has been said, to make choice to whom it belongs. But, as before observed, the *Johannis Hospitium* was not the college of St. John's.

Margaret, Countess of Richmond, then, the same as founded Christ's College, was the foundress of this.

The scheme was suggested to the countess by her confessor, Fisher, Bishop of Rochester; and, indeed, Baker, with that zeal which distinguishes him towards those whom he admires, raises his favourite bishop almost to the character of co-founder. Nothing can exceed his partiality, as already shewn in our account of Queen's, partly from considerations of Fisher's great services to St. John's, and partly of his unjust persecutions from the tyrant Henry VIII. Sympathy, too, with his sufferings, mingled with respect for his character: for, as Fisher was a martyr to his integrity, Baker was a *socius ejectus* for principle and conscience.

In a preceding chapter on Queen's, in speaking of the foundress, I dilated, in a way not exclusively connected with that college; and in this I shall not enter into the question of the legitimacy of the Lancastrian line, and their right to the crown. If they had a right, Lady Margaret should have preceded Henry VII. in the order of succession; and whatever may be thought of him, Margaret was the paramount lady of England: so, agreeably to the practice of giving the full display of charac-

ter to founders and foundresses of colleges, I shall speak of Margaret.

Lady Margaret, then, was daughter of John Beaufort, Duke of Somerset, grandson of John of Gaunt, Duke of Lancaster, and so of course descended immediately from Edward III. wife, too, of Edmund Tudor, Earl of Richmond, son of Catharine of France. Our foundress was thus immediately allied to the crown of France; in relation to England, she was mother of a king, from whom all our English kings are descended; and from Margaret, his eldest daughter, who bore our foundress's name, all the Scottish kings are descended: so that, as Baker observes, "though she herself was never a queen, yet her son, if he had any title to the crown, as he derived it from her, so at her death she had thirty kings and queens allied to her, within the fourth degree, either of blood or affinity, and since her death, she has been allied in her posterity to thirty more:" and, to crown the whole, Henry's marriage with the Princess Elizabeth united the contending titles of the two houses of York and Lancaster. So illustrious for birth was our foundress.

Speaking of Bishop Fisher's Sermon on the Death of Margaret, Baker observes, "One instance of her piety has been omitted by that worthy prelate. She was admitted into the fraternity of five several religious houses (if not more), Westminster, Crowland, Durham, Winburn, and the Charter-house at London, which, in the strain of that age, as it entitled her to the prayers, so it gave her a share in the merits and good works of all these societies: and for her chastity, as it was unspotted in her marriage, so, some years before her death, she took upon her the vow of celibacy, from Bishop Fisher's hands—as appears in a form yet extant upon our registers

—the reason, I suppose, that her portraiture is usually taken and depicted with a veil, and in the habit of a nun. She died at Westminster, the 29th of June, as specified in the college register. Her epitaph was written by Erasmus, for which he had a premium of £20; and so it is entered in an old book of accounts. Her funeral sermon was preached by Bishop Fisher. The charter of the foundation of the college was given the 9th of April, 1511, in the name and by the authority of all the executors; and Robert Shorton was appointed the first master.

With respect to her relation to this college, it appears, that the endowment of it is all specified in the foundress's will. It appears, also, that she was liberal of her own; for she conferred on this house lands and manors, the abbey of Croyke, given her by her son; but God's House, which was the foundation of Henry VI. went a considerable way in this foundation. And hence it was that the master and three fellows of the old foundation (for there were no more), John Scot, Edward Fowle, and Thomas Nunne, were continued members of the new college.

Besides her immediate liberality to this college, she had regard to the University at large. A perpetual public lecture in divinity was instituted in the 18th year of her son's reign; and she appointed Fisher her first reader. She also gave rules and statutes for the choice of her reader: she likewise instituted a similar reader at Oxford, and endowed the office with the same salary. In the 20th year of Henry's reign, she founded a perpetual public preacher at Cambridge, with a stipend of 10*l.* a year, payable by the abbot and convent of Westminster. This office was peculiar to Cambridge. She might,

probably, have intended something of the same kind for Oxford, but it was never realized.

Besides Lady Margaret and Bishop Fisher, a few other benefactors should be enumerated.

Archbishop Morton bequeathed four scholarships; and as he left some scholarships to Cambridge, he left others to the university of Oxford: he also left a sum to the chest of this university, to be employed as loans to poor scholars. He died a few years before the foundation of St. John's.

Ashton, Archdeacon of York, and one of the foundress's executors, founded four fellowships, and four scholarships, for particular counties; Dr. Keyton two scholarships, with preference to the choristers of Southwell. He was buried in the chapel of this college.

The new college of St. John's, then, being founded on the ruins of that old hospital of canons regular, now become dissolute and desolated, soon rose with new powers, like Jesus College, though not with a new name: for it still retained the name of St. John's. The revenues of the old house were not large: according to an authentic account, I am speaking after Mr. Baker, they amounted only to 80*l.* 1*s.* 10*d.*<sup>a</sup>; and from the king's licence of mortmain, it seems that he did not intend the foundation should be over large; it being thereby limited to 50*l.*<sup>b</sup> per annum, besides the revenues of the old house.

<sup>a</sup> This house of canons was always a poor-house as well as illiterate. It consisted only of a prior, and five canons: at its dissolution only of three.

<sup>b</sup> Yet, by the codicil of the foundress's will, it appears she left revenues to the amount of £400 per annum.

It might have been remarked, that, as the foundress and her son died before her wishes in regard to this college were realized, the ratification and completion of them devolved on Henry VIII. But I must now proceed by the mathematician's rule of inverse ratio: as this college is very large, I must, in the same proportion, diminish my attempts; like the epic poet, I must hasten to the event: and so all the difficulties in the way of Lady Margaret's will, the measures taken by her executors to over-rule them, the progress of the establishment, the nature and number of succeeding donations, and bequests, together with the quality and restrictions of fellowships, the number of scholarships, the account of annual prizes, and public examinations (for which this college has always been distinguished), these, and other particulars, not unworthy of consideration, are, not without design, entirely omitted: and I shall only say that the provision of the college, as it now stands, is—for one master, 66 fellows, 114 scholars, and a great number of exhibitors. I now proceed to other subjects.

Very soon after the charter was obtained, the fabric began to be raised. The expenses attending it were between 4 and 5000*l*. The portion that was first built was the chapel<sup>a</sup>, partly composed of the remains of the old

<sup>a</sup> On coming to a reperusal of Baker's History, for the purpose of this college, in confirmation, that the round church was not, as Dr. Caius supposed, a Jews' synagogue, Mr. Baker observes, "it is certain, from an inquisition made in this king's reign (19th Edw. I.), that St. Sepulchre's, in the Jewry, was then a church belonging to the prior and convent of Bernewel, in *propriis usus* (St. John's house, or hospital, &c. p. 15), and that higher up in the last year of Henry III. there is

chapel, and partly of new materials. It was finished in the 5th year of Henry VIII. Rapid progress was made in the other parts of the building, the whole being completed in about four years.

The buildings now consist of three courts, and carry a very venerable, collegiate appearance: the whole college is built of brick, in ancient taste, except the southern side of the outer court, which is cased, and modernized. The rest preserves its original character, without any of the embellishments of Palladian architecture, or the concealments of a Ketton en-casement. It is in the Gothic style: I must, however, except the western side of the inner court, which is Grecian, made, however, to assimilate, in some measure, with the other parts of the building. The middle square displays an air of grandeur, from the loftiness of the two towers of the gateway, and of the four other towers raised at the angles of the quadrangle, in harmony with which is the height of the structure, and the spaciousness of the court. The exterior front of the grand tower gateway is much obstructed on, and obstructed for effect, by awkward, ugly walls: still the various devices of crowns, portcullises, roses, the arms of the foundress, the statue of the

an original grant of a house in St. Sepulchre's parish to Galfridus de Alderhithe, perpetual vicar of St. Sepulchre's church;" and since I wrote my account of Peter House, I perceive that Baker speaks of Bishop Wren's having perused and referred to the MS. in the archives, which I refer to (vol. i. p. 3, of this history). I was not aware at the time that Bishop Wren had perused and referred to it, when master of Peter House:—so that, though Mr. Baker seemed to suspect, there might still be some mistake, yet, as I have also perused that very paper, and perceived it to have that very date, I consider no doubt to remain on the subject.



foundress under a canopy, the parapet, and the elevation of the towers at a distance, well adjusted, all combining, are to be much admired. The portico, too, displays much of ornament and curious workmanship. I might enlarge, likewise, on the chapel, hall, picture-gallery, and master's lodge, all having in them much of the antique character. But this must suffice.

With respect to the contents of this library, they are very valuable, though it possesses not so many MSS. as some others: one I have already noticed—a curious MS. of psalmody, the title of which may be seen in the Notes<sup>a</sup>. There are also several of Mr. Baker's, Mr. Ashby's, and others, relating to the history of St. John's.

With regard to printed books, it is rich in Bibles; among others, is a very rare Geneva Bible, published in Queen Mary's reign, in 1557, by Conrad Badius, who printed, both at Geneva and Basil, three or four years before the Geneva Bible was printed by Calvin. I cannot help remarking a particular reading, Pet. i. cap. 2, v. 13, 'unto the kyng as unto the chiefe head,' though it was afterwards altered. This is the first Bible with

<sup>a</sup> In Natalitis Confessorum nō Pontificum ad Matutinum Invitatorium, beginning, Regem Confessorum, Dominum, veni te oremus.

▷ I think it was one of Baker's. He has, at least, written in it, *liber rarissimus et quantivis pretii*. Speaking of rare Bibles, I cannot forbear adding, that next to the Bodleian at Oxford, the public library at Cambridge, and that of the Brit. Mus. the Baptist's library at Bristol contains the greatest number of, at least, rare Bibles. I have there seen a copy of Tyndal's first edition, which is said to be the only one extant, that first edition being partly bought up by Tonstal, and burnt. Of this individual copy, an account may be seen in Mr. Beloe's *Anecdotes of Literature*.

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*Library, St. John's College.*

verses. I think I am correct in saying, Archbishop Laud makes use of this version against the Puritans, "at the name of Jesus every knee shall bow," Phil. ii. 10, in his speech at the star-chamber<sup>a</sup>. There is here also the famous Greek Psalter, by Aldus<sup>b</sup>.

Among the MSS. and printed books, I must not forget to mention those of Thomas Baker's printed books (many of which are rare and valuable). They were bequeathed by him, with other legacies, to this college: they have all his name, and *socius ejectus*, (*ejected fellow*) prefixed, and a great variety of his own notes in them. He was in the habit of making observations in all his books. There is here also a collection of splendid books, classics, French books, and others, left by Matthew Prior, the poet. Some of these, also, are not only splendid, but curious<sup>c</sup>.

<sup>a</sup> I allude to a famous speech of his, delivered in the Star-chamber, being an attempt to vindicate his own conduct towards the puritans. It is extremely scarce, a very few copies were printed, only 50, if not less. I have perused a copy in the library of Canterbury Cathedral.

<sup>b</sup> Concerning which, see Maittaire's *Annal. Typograph.* vol. i. p. 373, and Le Long, *Bibliotheca Sacra*, vol. i. p. 373.

<sup>c</sup> In King's College library, Aberdeen, I have seen a copy of Trevissar's curious translation of Higden's *Polichronicon* (very old English), concerning which I took several notes. The translation was finished in 1367; Wynkyn de Woorde embellished and enlarged it down to the year 1485, adding several stories. This first volume (at Aberdeen) ends with the sixth book, and a piece of the seventh. I am thus particular, because I was informed by a professor of King's College, that the second volume, belonging to this copy, was in St. John's College library, Cambridge, though it escaped me to make inquiries, when I had an opportunity; which, however, reminds me, how two old friends were brought together, after, perhaps, a hundred years of separation. I allude to the re-union of the two volumes of the magnificent *Livy* (Venice, folio, 1570), in the public library of Cambridge, of which I have given an account somewhere in M. M.

This, I think, is the largest college in the University—a landscape of vast extent, and of great fertility: in the fore-ground, a garden, replete with fruits, flowers, and shrubs of mingling hues—with side-scenes and avenues leading to spacious meadows, lofty groves, and smiling corn-fields, streams murmuring between, the banks of which are planted with trees, whereon birds are singing on all the branches. We have a succession of uplands and lowlands, with that luxuriance which captivates, and that variety which overpowers the mind, till we repose on aspiring mountains, and inaccessible rocks, which bound the horizon. Here then I can neither take an open, ample survey, nor even a bird's-eye view. I must be contented, and I beg the reader to be contented, with the same sight which is presented in some pieces of Gothic perspective, where much that belongs to the building appears not in view, but a part only can be seen; and this little rhetorical flourish I solicit the reader to take with him, when we come to Trinity.

But to proceed, without figure, to our eminent and learned men of St. John's. State I must to the reader, that I shall be obliged, both in this college, and also in Trinity, to circumscribe myself in regard to poets. I shall little more than mention their names, without entering into detail: but I shall give them a prominent place, and in my rapid discursive tract of genius and literature, place my poet's corner in the middle.

Fuller registers but seven learned men, and, as his manner is, gives not much beyond their names: I shall notice them in my series, but more circumstantially.

Mr. Roger Hutchinson was fellow 1548, and B.D. He was a protestant, and wrote a book, entitled the

**Image of God.** Dr. John Seaton : Baker speaks of him, as a man of much learning, and as “ a noted logician <sup>a</sup>.” He wrote a Treatise on Logic, and was prebendary of Winchester. Rodolph Bayns was skilful in the Hebrew language, and royal professor of it at Paris : he was consecrated Bishop of Lichfield and Coventry in 1552, but, being a papist, he was deprived by Elizabeth <sup>b</sup>, and died at Islington, near London. George Bullock was admitted master in 1554, and commenced D. D. 1557 : he was Lady Margaret’s professor, a papist, but a man of great learning, though his name is not entered in the book. He had accommodated himself in Edward VI.’s reign, but was ejected in Elizabeth’s. He settled at Leipsic : here he printed a large concordance, of which much has been said : here, too, he died, and was buried in the chapel of the monastery. Thomas Leavor was an eminent professor, and author of some sermons, preached, and published, in a peculiar strain. He was master of the college. It should seem, by one of his sermons preached before the king <sup>c</sup>, that Harry the VIIIth’s almoners had been his deceivers, or that the receivers had been purloiners. [“ No one,” says Mr. Baker, “ can read his sermons, without imagining he has something before him of Latimer or Luther.”] “ The kyng’s majesty, that deade is, (Leavor was preaching before the kind Edward) dyd gyve a benefyce to be appropriated to the Universitye of Cambridge, in liberam et puram Elemosynam, as free and pure alms, howe is it, hys hands

<sup>a</sup> Hist. of St. John’s Col.

<sup>b</sup> Godwin de Præsul. Angl. p. 325.

<sup>c</sup> Hist. of St. John’s, p. 45.

were so impure, who should have received it, that he received 600*l.* of the University for it."

Yet it is remarkable enough, this very person alluded to by Leavor was mentioned as a benefactor: though, that the 600*l.* was thus drawn out of the University chest, Mr. Baker says, is confirmed from the Archives of the University: he appeals to Hare's Collect. vol. 3; and he more than hints, that the University funds had been dreadfully misapplied, "and nothing to shew for them but auditors and keys." Leavor died at Sherburn: on his tomb was this inscription: Thomas Leavor, preacher to King Edward the VIth. He died in July, 1577.

Thomas Watson, D. D. was master, and Mr. Roger Ascham pronounces him one of the best scholars this college ever bred<sup>a</sup>. Bishop Burnet seems to have confounded him with a John Watson, a great school divine, called by Erasmus the Scotist. Watson commenced D. D. in 1554, and was consecrated Bishop of Lincoln in 1557. In 1559 he was deprived, for refusing the oath of supremacy. He was commonly in the Fleet or Marshalsea, and, at length, in Wisbech Castle, where he died, aged 66 or 67.

James Pilkington passed some years in banishment during the reign of Mary; but was admitted master of St. John's in 1559. Mr. Baker describes him as a hot puritan, out of whose school proceeded Cartwright and others. If so, he managed matters more dexterously than some of them: many puritans were preferred to prisonage; Dr. Pilkington to the bishopric of Durham, to which, according to Godwin, he was consecrated in the third year of Elizabeth, and which he enjoyed 16 years. He lies entombed near the high altar in Durham cathedral.

<sup>a</sup> Schoolmaster.

Here then Cartwright, the well-known controversialist on the side of the puritans, though alluded to before as the deprived Lady Margaret's professor, should be mentioned again, for he was fellow of this college. I think it unnecessary to enumerate his writings. This is the writer, in favour of whom, and others, when imprisoned in the Fleet, King James of Scotland, after our James I.<sup>a</sup> wrote a letter to Queen Elizabeth, and whose writings at length found a more able opponent<sup>b</sup> in Hooker than they had in Whitgift. Dr. Cartwright died in 1604.

Dr. Redman is mentioned by Ascham, as one of the great revivers of classical literature in this house, during his time, and as particularly distinguished for his discourses in favour of a married clergy, and against the several popish doctrines. Two discourses on Justification and Grace he published, which are spoken of as very learned. He died in 1557. I shall just notice two more persons of talents, under this head, of very opposite sentiments; the one, Dr. Langbaine, an ardent papist, who had been fellow, and became Archdeacon of Lewes: he wrote *Confutationem Catholicam Nicholai Ridley* (the bishop) *de Eucharistia*; the other, William Morgan, D.D. consecrated Bishop of Llandaff 1595, and translated to St. Asaph in 1601, as a remuneration for his being the first who translated the Bible into Welsh. He was assisted in this work by Dr. Parry, who succeeded him as Bishop of St. Asaph.

Hitherto we have spoken, principally, of controversialists—papists, protestants, and puritans—and it would be easy to extend the list; much too might be said of disputes about the alteration of statutes, the ejections

<sup>a</sup> It may be seen in *Piercii Vindic. Nonconformistarum*, part Ima.

<sup>b</sup> Author of the *LAWES OF ECCLESIASTICAL POLITY*.



from masterships and fellowships, and altercations about matters both doctrinal and disciplinarian: for these were shifting, changing, manœuvring, quarrelling, and accommodating times. Let us now consider a man principally distinguished for his classical literature; one who, though a divine, was no zealot, though a scholar, no dogmatist, and though accustomed to instruct princes, has delivered some admirable lessons for ordinary readers, and the most youthful minds.

Roger Ascham was a protestant, and chosen fellow under, and principally through, the management of a popish master, Dr. Metcalf, described by him not as a first-rate scholar, but as foremost in encouraging literary merit, wherever found. Ascham next became public orator, and afterwards tutor to Prince Edward and Princess Elizabeth, and when Elizabeth became queen, Ascham still continued her preceptor and Latin secretary. In the latter capacity, he went into Italy and Germany; and, on his return into England, published a Discourse on the State of Germany, and the Court of Charles V. He published, too, *Toxophilos*—for, like Milton and Locke, he greatly studied to take exercise into his theory of tuition. In the last-mentioned book he treats of shooting with the arrow, a favourite amusement with the English in his time: he, further, wrote some elegant Latin epistles, particularly one to Sturmius, a German; and perhaps acted as Queen Elizabeth's Latin secretary, with regard to some curious Latin epistles, described as Elizabeth's, in the public library at Cambridge: but the work by which he is principally known is his *Schoolmaster*, being a plain and easy Way of teaching Children the Latin Tongue.

I shall copy a few lines, which I said concerning this book in M. M.

“Ascham was an enemy to reading grammars by themselves, and labouring at rules, without any knowledge of the language. His advice was, that children should first learn the eight parts of speech, and the concords, and then proceed immediately to practice; that the master should teach, as Ascham expresses it, the cause and matter of letter, and keep construing it. After this, the pupil was to sit by himself, and write down, in a paper-book, his translation, without any prompter. This English was then to be translated back again into Latin. Milton also was dissatisfied with the usual way of initiating children into the Latin language, and, to simplify instruction, wrote what he calls *accidence commenc't grammar* <sup>a</sup>.”

It is remarkable, that it was an hundred and twenty years after the publication of the first edition of the Schoolmaster, that a second was made; so that, as Mr. Upton observes, the book was in danger of being lost. Mr. U. fellow of King's, revised it, and published it with

<sup>a</sup> Ascham follows his friend Sturmius. The principles are much allied to those laid down by Posselius, in his Book de Ratione discendæ et docendæ Linguae Latinæ, A. 1642. But Posselius was a friend to the *Virgula obliqua*, and the *Metus Pænarum*. Not so Ascham. Nothing can be more admirable than what Ascham says on that subject.

I cannot forbear adding, that Locke, acting on the same principles as Ascham, translated into English Æsop's Fables, which were published, and that his mode of discipline in the art of instructing children is in harmony with Mr. Ascham's. I do not drop these hints without a meaning. See Mr. Locke's Treatise on Education.

explanatory notes, in 1711. But Mr. Bennet has since appeared as editor of all Mr. Ascham's English works.

Let us now turn into poets corner: here we have Mr. Arthur, an early protestant and fellow, who wrote tragedies; Thomas Drant, fellow, author of Sacred Poetry, in Latin; Sir Thomas Wiat, and Mr. John Hall, both historiographers, and also poets; Bishop Watson too, already mentioned, was an admired Latin poet<sup>a</sup>; Ben Jonson, the famous dramatist<sup>b</sup>; John Cleveland, already mentioned, was fellow<sup>c</sup>; Ambrose Phillips, the writer of Pastorals, was of this college; the lively, elegant Matthew Prior, was fellow; Mr. Broome, of more modern time, was student; Mr. Bampffield, author of some elegant sonnets, and Mr. Richardson, who wrote some dramatic pieces, particularly the Fugitive, were of St. John's.

This account of our poetical writers will seem very concise; but the truth is, on finding them so numerous, I meditated, and in part executed, a plan, proportionably extended: but it could not be adapted to this work, and may find, probably, some other place.

In succession to Redman, Cheke, and Ascham, the most eminent classical scholars educated here, were,

<sup>a</sup> Mr. Baker says, he wrote a tragedy, called Absalom, that was greatly admired by the best critics at Cambridge; but he would not publish it, because it had an anapæst in paribus locis, in a few instances, where there should have been Iambics.

*Hist. of St. John's College.*

<sup>b</sup> Mr. Peter Whalley, in the Life prefixed to Ben Jonson's work— gives him to Cambridge, and he is generally claimed for St. John's— but, according to Baker, this is from tradition, for Jonson's name appears on no list in that college. *Hist. of St. John's.*

<sup>c</sup> First of Christ's.

Andrew Downes, B. D. (called by Bishop Montague "that walking library"), and John Bois, B. D. both fellows, and both assistants to Sir Henry Saville, in his translation of St. Chrysostom. But remarkable it is, that, notwithstanding the flourishing state of classical learning here, for some time<sup>a</sup>, it soon fell into total neglect. Ascham dates its decline from the accession of Mary<sup>b</sup>, to that of Elizabeth; and Baker says, that at the time Bois came here, Greek was almost entirely lost. This was partly owing to the change of religion, which discountenanced the *new learning*, and partly to the controversies about doctrines, church discipline, and ceremonies, which so occupied the puritans. Mr. Bois was author of Notes on the Four Gospels and Acts, which Mr. Smyth calls learned.

At a period not very distant from each other, three persons were educated here, each very eminent, though pursuing different walks of literature: Mr. Henry Briggs born 1560; Thomas Gataker, 1574; and Sir Kenelm Digby, in 1603.

Henry Briggs, admitted scholar here in 1579, took his A. M. in 1585, and was chosen fellow in 1588, being an eminent mathematician, the first chosen professor of geometry, in Gresham College, in 1596; soon after which, he invented a table, by which the magnetical declination being given, the height of the pole may easily be found<sup>c</sup>. But he soon became "wholly taken up with

<sup>a</sup> Mr. Ascham observes, "that in his time Sir John Cheke and Dr. Redman did breed up so many learned men in that one college of St. John's, as I believe, the whole university of Louvain in many years was not able to afford." *Schoolmaster*, p. 61, *Upton's edit.*

<sup>b</sup> *Schoolmaster*, p. 168, 169, 170.

<sup>c</sup> Ward's *Lives of the Professors of Gresham College*, p. 121.

the noble invention of logarithms," then lately discovered by John Neper, Baron of Marcheston, near Edinburgh, in 1616. He brought through the press an English translation of the baron's *Canon merificus Logarithmorum*, adding a Preface: and the next year published, for the use of his hearers at Gresham College, his *Logarithmorum Chilias Prima*. After Baron Neper's death, according to his desire, Briggs published his discoveries, with his own calculations, and is allowed to have had not only the merit of an improver, but, in several particulars, of a discoverer. His famous work was *Arithmetica Logarithmica*.

Mr. Briggs, in the year 1619, was appointed also, by Sir Henry Saville, warden of Merton College, his first professor of geometry, and went to reside at Oxford in 1620. He died the 26th of Jan. 1630, in Merton College, and was buried in the college chapel, beside the honorary monument of his friend and founder, Sir Hen. Saville<sup>a</sup>.

Thomas Gataker, B. D. was a critic, who wrote the *Treatise on the Nature and Use of Lots*, and *Opera Critica*; in his religious sentiments a puritan, and one of the assembly of divines, in connexion with whom he undertook what has been called the *Assembly's Annotations on the Bible*, in which, however, Mr. Gataker took the principal share. He died in 1654.

Sir Kenelm Digby was a friend of Descartes, a great admirer of his Philosophy, and author of a work entitled, "*Theoria Analytica viam ad Monarchiam Scientiarum demonstrans*;" of two Books in Refutation

<sup>a</sup> An account of his writings, published by himself, and of his posthumous works, may be seen in Dr. Ward's *Lives*, &c. *ut supra*.

of Peter Ramus's Method," and two on the Art of Swimming: these two last are also in Latin. He published, in English, a Dissuasive from taking away the Goods and Livings of the Church. He died, on his birth-day, in 1665.

Two celebrated statesmen, though at different periods, and of different qualifications, received their academical education at St. John's, Sir Thomas Wiat, in Henry the VIIIth's reign, and William Cecil, Lord Burleigh, in Elizabeth's: Wiat, too, was distinguished as an author.

Wiat was a man of quick perception, Cecil of patient observation; Wiat of lively, but pertinent wit; Cecil of well-balanced and weighty remark; Wiat a poet, antiquary, and historiographer; Cecil the profoundest and most guarded politician of his age, and of whom Queen Elizabeth said, when Cecil's servant desired her majesty "to stoop," on entering the door of Burleigh House (her head-dress being much heightened) "For your master's sake, I will stoop, but not for the King of Spain<sup>a</sup>."

Sir Thomas Wiat wrote a Treatise on Justice, to which Camden is allowed to be greatly indebted in his Annals of Queen Elizabeth; and to his talents and genius both Leland and Camden bear the amplest testimony<sup>b</sup>. Cecil's extraordinary remarks<sup>c</sup> on record supply the want

<sup>a</sup> See Lloyd's Statesmen and Favourites of Engl. p. 291.

<sup>b</sup> Bella suum merito jactet Florentia Dantem,  
Regia Petrarchæ Carmina Roma probat:  
His non inferior patrio Sermone VIATOR,  
Eloquii secum qui decus omne tulit.

*Leland.*

Eques auratus splendide doctus.

*Camden.*

<sup>c</sup> England's Statesmen, &c. as above. The closing one there mentioned is very fine. "It's for omnipotence to do mighty things in a

of much authorship : he was father of an author of some note<sup>a</sup>; and both father and son were chancellors of the University of Cambridge.

Wiat was so distinguished a wit, that his name passed into a rebus, *a wit* (*Wiat*); but there was wisdom even in his wit, and it has been well observed, he never rendered himself contemptible, to please others; as of Cecil, in reference to the University, that though the rent-corn first grew in Sir Thomas Smith's head, it was ripened by Burleigh's assistance, whereby, though the rents of the colleges stand still, their revenues increase.

Let us attend for a moment to our ejected loyalists and non-conformists. In the time of Charles the First, 29 masters of arts, with the master, Dr. Neale, were ejected by the Parliament, according to the statement of *Quærela Cantabrigiensis*. None of their writings are mentioned by Walker<sup>b</sup>, nor will be here, except they fall in the regular course of our observations. There were several ejectments of puritans at the Revolution, though not in the same proportion, for several who were of puritanic principles, contrived to keep their ground; and of Dr. Tuckney I shall speak under Emmanuel College.

Here, too, should be remembered Sir Thomas Wentworth, Earl of Strafford, the firm adherent to Charles I. and patient sufferer in his cause: he was a student in this college; and his letters relating to Ireland (when he was lord-lieutenant), published by a gentleman of St.

moment; but degreely to grow to greatness, is the course he hath left for man."

<sup>a</sup> He wrote against the papists, and against Dr. Dee's Proposals for the Reformation of the Calendar.

<sup>b</sup> *Sufferings of the Clergy*, p. 148, 2d part.

John's, together with his Defence on his Tryal, place him high on our list of authors: his Trial forms one of the folio volumes in Rushworth's Collections. He was beheaded in 1641.

Lord Falkland, who fell in the same cause, was, also, a student of this society: he wrote several treatises against popery: Mr. Smyth mentions, also, General Fairfax, as having been educated here, whom he describes as the noted general for the army, and author of his own memorials, besides poems.

I shall just notice here two or three writers of very different persuasions. 1. Bishop Williams, who wrote a Defence of the Holy Table and Altar, and left behind him Latin Notes on every book of the Bible, except the Revelations. 2. Two popish writers, Mr. Serjeant, who published a Sure Footing in Christianity, and Catholic Letters; with Dr. Godden, the author of Dialogues, in Defence of the Catholics. 3. William Whitacre, D. D. "who, though never a bishop," as Baker expresses it, "was one of the greatest men this college ever had." Of him, indeed, I should have spoken before. For he was admitted master in 1586; *was Regius Professor when about twenty-one*, and died Dec. 24, 1595.

In many of his principles Dr. Whitacre was a Puritan. But in one of his Theses he defended a principle, which is the main support of Mr. Hooker's Ecclesiastical Polity. He wrote much against Stapleton and other Romanists. His Latin works make two volumes folio: and it is he of whom Bellarmine said, "He was the most learned heretic he ever read."

And as some protestants are apt, over-zealously, to speak of all Catholics as persecutors, I shall copy, verbatim, the following article from Mr. Smyth, for I



know nothing further of the author: “ John Austen, schol. a popish writer of note, author of the *Christian Moderator*, or *Persecution for Religion* condemned; *Devotions*, or the ancient Way of Offices; *Treatise in behalf of the Oath of Allegiance*; *Punctual Answer to Archbishop Tillotson's Rule of Faith*, &c. He died 1669.”

Baker, our Cambridge collector and antiquary, so frequently introduced, will bear being introduced again, and is, indeed, *entitled*, in these volumes, to most respectful attention.

Mr. Thomas Baker took his A. B. degree in 1677; was chosen fellow in 1679, and proceeded A. M. in 1681. He was collated by Lord Crew, Bishop of Durham, to the rectory of Long Newton, in that diocese, and it was understood to be the Bishop's intention to have bestowed on him the most valuable prebend in his cathedral, called the Golden Prebend. But having taken the oath of allegiance to James II. he thought himself bound by it. So, on refusing to take the oath to King William, he lost his living, all *golden* hopes, and even his fellowship. His living he resigned, August 1, 1690. There is so strong a mark of a great and good mind in the following letter, that I feel persuaded it will please every reader: it is copied from Mr. Masters's *Memoirs of the Life and Writings of Mr. Baker*.

*A Letter of Mr. Baker's, addressed to a Friend, on his resigning his Living.*

SIR,

I must desire you once more to return my humble thanks to my Lord, (*the Bishop of Durham*), as for all

his favors, so particularly, that my living has been reserved to me so long; and that my Lord may not suffer by it, I have nothing further to desire, only this, that my Lord would now dispose of it.

I am very sensible of his Lordship's favour, and with how much goodness I have been treated in this whole affair, and therefore I do now part with it with as much thankfulness as I did receive it.

I am not desirous to know my successor; whoever my Lord thinks fit to succeed me, shall be acceptable to me, and I shall not only be in charity with him, but shall have a friendship for him; and if any thing further be required of me, to make the living more easy to him, I shall be ready to do it upon the least intimation of his Lordship's pleasure.

I do not know whether I have said enough, if I have not, I must desire you to say it for me.

I am to thank you for your letter, and all your kindness and favours, though they were unnecessary to me; for though you said nothing, yet I could never so much as doubt of it, as being so much already,

Sir,

Your obliged humble Servant,

THOMAS BAKER.

On the 20th of January, 1716, Mr. Baker, with several other (*non-jurors*) learned, peaceable, and inoffensive men—I am using Mr. Masters's words—were dispossessed of their fellowships.

Still, however, Mr. Baker continued to live in college, on a small annuity, the fortune bequeathed him by his father. How he passed his time I think unnecessary to

state, having already given an ample account of his MSS. Collections relating to Cambridge, and his Reflections on Learning. He died in his rooms on the 2d of July, 1740, aged eighty-four.

Besides Mr. Masters's account of Baker, several others have been given, one by Lord Orford, in the quarto edition of his works, written in 1778: another in Mr. Nichols's Literary Anecdotes of the 18th century, vol. v. a third in Mr. Cole's Collections in the British Museum; a fourth in the Biographia Britannica, the first edition, which has been considerably enlarged and improved in the last\*.

\* It is said in the last edition of the Biographia Britannica, that on Baker's losing his fellowship, Matthew Prior, the poet, allowed him to receive the profits of his. This is admitted on some intimation from Dr. Goddard, late master of Clare Hall. But Mr. Masters thinks there is no foundation for the opinion, and for many reasons he is, probably, right.

Mr. Masters, (in his preface,) who composed Baker's Life, principally from materials collected by Dr. Zachary Grey, and left to him for that purpose, charges Mr. Cole with having made some unfair, unauthorized use of them; for it seems he also intended to have published a life of Baker. What use Mr. Cole has made of them I know not, never having perused his papers on that subject. But I speak from the best authority, when I say, Mr. Masters is not correct in his intimating (Pref. to Baker's Memoirs, p. 9.) that the article Baker, in the last edition of the Biographia Britannica, was chiefly compiled from his MSS. The editor was Dr. Kippis, between whom and Mr. Gough, (whom he also charges with making some unfair use of his MSS.) there was no communication. The additions, besides those made by Dr. Kippis himself, were communicated by Mr. Robinson. See Robert Robinson's Life, p. 181. With respect to other matters, it appears, that Mr. Nichols, Mr. Gough's friend, was also in possession of some papers, relating to Mr. Baker, which he purchased of Mr. Burnham, bookseller, in Northampton, in

Before I touch on more modern times, I must notice two or three more (just mentioning their principal works): and I must not pass over Dr. William Cave, author of a useful and learned work, *The Historia Literaria*, published in 1688<sup>a</sup>; John Milner, B. D. vicar of Leeds, in Yorkshire, wrote a *Church History of Palestine*: Bishop Stillingfleet, is well known for his writings against both Papists and Dissenters. Beveridge, Bishop of Bath and Wells, published on the *Oriental Languages and Chronology*, and various volumes of sermons, with his own private thoughts, written while he was scholar at Winchester College. Dr. John Smith was author of a translation of the venerable Bede, published in 1722. Dr. Needham is known as editor of *Theophrastus's Moral Characters*: and Dr. John Edwards, as a celebrated Arminian divine, who wrote *Theologia Reformata*, and a *Body of Practical Divinity*. Dr. E. was fellow.

John Gauden, D. D. Bishop of Exeter, in 1660, and translated to Worcester in 1662, though omitted in his proper place, must not be passed over: he was scholar of this house, but an author rather of notoriety, than excellency; reputed by many the author of the famous *Letter Concerning*, of which, in different languages, there were printed 50 editions, in one year; and of which Hume

1708. See this matter explained in *Literary Anecdotes*, vol. ii. under the article, Dr. Zachary Grey, and again, vol. v. under Mr. Thomas Prier.

<sup>a</sup> The whole title is, *Scriptorum Ecclesiasticorum Historia Literaria, a Christo Nato usq. ad Seculum xiv. Facili modo digesta, qua de Vita illorum & Rebus Gestis, de Secta, Dogmatibus, Elogio, Stylo, de Scriptis genuinis, dubiis, suppositiis, deperditis, Fragmentis, deq. Variis operum Editionibus perspicue agitur*. There is an Appendix, by another hand, bringing it down to 1607.

says, "Many have not scrupled to ascribe to that book the subsequent restoration of the royal family<sup>a</sup>." But whatever is determined on that work, Gauden wrote some bombastic pieces; among others, one entitled *ἱερα Δακρυα*, *Ecclesiæ Anglicanæ suspiria*, *The Tears, Sighs, Complaints, and Prayers*, of the Church of England; *Hieraspistes*; *Funerals made Cordials*; and some *Sermons*<sup>b</sup>. He died at Worcester<sup>c</sup>, and lies buried in the choir, where a monument is erected to his memory.

John Newcome, D. D. was chosen Lady Margaret's professor in 1727, and, on the death of Dr. Lambert,

<sup>a</sup> Hume inclines to the opinion, that it was not written by Gauden, induced to it by external evidence, but principally by the internal, the style and composition of the *Εἰκων βασιλική*, between which, and that of Gauden's, he thinks, there is no manner of comparison. The arguments, on both sides of the question, are stated at large in Nichols's *Anecdotes of Literature of the 18th Century*, vol. i. p. 522: and whichever side the argument takes, it leaves Gauden an impostor. If he wrote it, he palmed it on the world for Charles the First's; if not, he pretended to the merit, and obtained by it his bishopric; though he had declared against episcopacy, and, it is said, advised Charles II. by letter to abolish episcopacy in Scotland. Bishop Godwin says of him, *Unde nata suspicio, illum non regis, quam adversariorum partibus favere et adulari, quam tamen ipse sedulo a se amovere studebat*. He is speaking of his appointment to the deanery of Bocking by the Parliament. Vid. Godwin. de *Præsul. Ang.* p. 473.

<sup>b</sup> In the Notes of Mr. Robinson's translation of Claude's *Essay on the Composition of a Sermon*, vol. i. p. 383, he observes, "the filthiest sermon, that I ever read, was preached by the glorious author of *Icon Basilike*, Dr. Gauden," from Jeremiah viii. 11; and truly the specimen produced is enough to make a hale man turn sick.

<sup>c</sup> There is a curious account of Bishop Gauden, in Nash's *History of Worcestershire*, who inclines to the opinion of Hume, that *Icon Basilike* was not written by Gauden, but Charles I. and leaves to the former only the merit of being a deceiver.—*Hist. of Worcestershire*, vol. ii. p. 168.

master of this college. He wrote, I understand, some Notes for Dr. Grey's *Hudibras*, which were, however, not inserted, and published a few single sermons: but I suspect, for I never saw them, he is less to be admired for what he published, than censured for what he suppressed; for it was Dr. N. who caused Baker's account of this college to be suppressed, when it was in contemplation to have it published.

Thus far we have seen our Lady Margaret to be the fruitful mother of many children; nor has she, as we approach nearly to the memory of man, been less productive.

Thomas Rutherforth, D. D. was eminent in his day, and Regius Professor of Divinity in 1756: he published several books on morals, mathematics, and divinity, the principal of which was, his "*Ordo Institutionum Physicarum*." He was a strenuous assertor of the doctrine of the Trinity, and of subscription to the 39 Articles, in opposition to the Unitarians. He took his S. T. P. degree in 1745, and died in 1771.

John Taylor, L. L. D. was a learned critic in Greek literature, editor of Demosthenes, and who first brought Lysias<sup>a</sup> out of his great obscurity into public notice<sup>b</sup>. He was also skilled in the civil law, and published, at Cambridge, a work of some celebrity, *Elements of Civil Law*. He was the confidential friend of Mr. Jeremiah Mark-

<sup>a</sup> First published at Cambridge, in 4to. 1748. The notes of Wolfius are intermixed with those of Taylor's and Markland's. But Dr. Taylor did not live to complete his work: so that only the first volume was published.

<sup>b</sup> Qui auctorem, nulli ex vetustis ingenii aut styli laude cedentem, ex latebris (delituit enim fere ad oblivionem) atq. ex situ produxerim Præf. ad Lysiam.

land, the critic, and Dr. Askew, the collector of Greek books and MSS. To the former he is indebted, in his *Notes on Demosthenes and Lysias*, and being much benefited by the MSS. of the latter, he bequeathed to him many valuable printed books, with his own notes and MSS<sup>a</sup>. These were disposed of at Dr. Askew's sale, and most of them purchased for our University-library, where they are now deposited; among which are his *Elements on the Civil Law*, with his own notes, and *Homer's Odyssey*, with the neglected ancient Greek letter, called the *Aeolic Digamma*<sup>b</sup>, to the three first books. The notes and MSS. of Dr. Taylor's own writing, are incredibly numerous and copious. He took his L.L.D. in 1741, and died in 1766.

William Samuel Powell, A. B. 1738—S. T. P. 1757, is well known in the annals of our University-history: he succeeded Dr. Newcome as master; and was as strict a disciplinarian in his own college, as he was in the University. He had been a distinguished tutor; to whose advice it was owing, that Mr. Mason, who was student here before he went to Pembroke, printed *MUSÆUS*, the first in the order of his poems. He expresses his respect for his tutor thus:

There still shall Gratitude her tribute pay  
To him, who first approv'd her infant lay,  
And fair to Recollection's eyes  
Shall Powel's various virtues rise<sup>c</sup>.

<sup>a</sup> All his MSS. and printed books, with MS. notes, are distinguished in the *Bibliotheca Askeviana Manuscripta*, printed in 1784.

<sup>b</sup> Vide *Dawesii Miscellanea Critica*, sect. iv.

<sup>c</sup> *Necrology*, p. 229.

Dr. Powel was a great disciplinarian in his college, and aimed to be one in the University. This appears from a volume of his sermons, published after his death by Dr. Balguy; particularly by his sermon in favour of subscription to the 39 Articles: he was, however, thought to be over-rigid; which I mention, without meaning to impeach either his sincerity or ability; he was allowed by those, who differed from him, to possess much of both; and one of his greatest admirers admits he was severe<sup>a</sup>.

Dr. Powel's discourses alluded to above, were published in 1776, with his life prefixed by Dr. Balguy: he also published two or three single sermons, with one or two other pieces. Besides his oppositions to Dr. Jebb and Mr. Tyrwhitt, in the University, on the subject of subscription, he was one of the writers who engaged in the controversy on the Confessional. His famous sermon is entitled, a Defence of Subscription required in the Church of England; a Sermon preached before the University, on the Commencement Sunday, 1757.—Dr. Powel died in 1775.

<sup>a</sup> "Indeed," says Mr. Cole, "he was a man of a rugged and severe discipline; but virtuous, learned, and by no means beloved. As he was a strict disciplinarian, so he was by nature positive and obstinate, and never to be beat out of what he had once got into his head."

Cole's MSS. as inserted in Nichols's Literary Anecdotes, vol. i. p. 575.

Dr. Powel was as rigid against Trinitarians as Unitarians, if they did not fall into his notions of discipline; as appeared in the case of Mr. Rowland Hill, whose testimonials he refused to sign, though he professed, that he believed the 39 Articles, and was quite prepared to subscribe them. Vol. i. p. 575.



Francis Okely, A. B. 1739, appears never to have taken his A. M. probably from some scruple of conscience, for though a friend to the established church, he went early among the Moravians: he visited their settlements in Nisky, in Upper Lusatia, and though reckoned a good classical scholar, wrote to the INSPECTOR<sup>a</sup>, the Rev. Christian Theodore Zembsch, recommending the Introduction of the Fathers, instead of Heathen Greek; he at length settled as minister of a congregation of Moravians at Northampton.

But the Moravians considered Mr. Okely as a disciple of his own school, not *strictly* of theirs: at Northampton, Mr. O. had a printing-press at his own house, and various little pieces, of a mystical kind, issued from it, of which the principal were, the Divine Visions of John Engelbrecht, a Lutheran protestant, whom God sent from the Dead to be a Preacher of Repentance and Faith to the Christian World, 2 volumes; Memoirs of the Life, Death, Burial, and wonderful Writings of Jacob Behmen; Dawnings of the everlasting Gospel-light. Some of his pieces are little twopenny copies of verses, in blue paper: but Mr. O. seems to have been proud of his college, always putting in the title-page, by Francis Okely, formerly of St. John's College.

One publication of Mr. O.'s is of more promise, and from a better school; the Greek translation of some of the Psalms of David, by Serranus<sup>b</sup>, with a Latin version:

<sup>a</sup> The Επισκοπος of the Moravian Synod.

<sup>b</sup> Serranus was a Frenchman, who published an edition of Plato highly commended by Henry Stephens: it is in 3 splendid volumes, folio. Of his Greek translation of the Psalms, Dupont, who published himself a Greek translation of David's Psalms, in verse, says, Si to

it is accompanied with Henry Stephens's famous Address to Christian Schoolmasters. These were published in 1770, agreeably to the aim of Mr. O.'s visit to the Moravians' university, which was, to recommend the Fathers, and the sacred poetry of the Jews, in preference to heathen Greek and Latin; in which, however, he did not succeed: the Moravians in their university still continue to read their Greek and Latin authors.

In regard to this gentleman's religious views, they were midway, between Baron Swedenborg and Jacob Behmen. He was not considered by the Moravians as one of the regular ministers of their settlements: he was never ordained among them<sup>a</sup>, though they received his ministry, and greatly respected him as an upright, conscientious man; and I have dwelt on him the rather, as being the only Cambridge man that ever went among the Moravians, as a minister<sup>b</sup>.

tum profecto transtulerit Psalterium, vix aliorum aut ingenio aut industriæ locum reliquisset; adeo cæteros omnes, meâ quidem sententiâ, in hoc genere metaphraseos excelluit. Præf. ad Metaphrasem Psalmorum.

This work is accompanied with Greek prayers by Serranus, and Henrici Stephani, atq. Græcorum quorundam Lyricorum Poemata Sacra. It is, indeed, a valuable publication; of Serranus's Metaphrase there is only another edition, printed by H. Stephens in 1575; and whatever may be thought of Mr. Okely's other performances, his share of this work (I mean his Latin Prose Translation, for it has no notes) is very neatly done.

<sup>a</sup> The Moravians, or Unitas Fratrum, as they call themselves, lay claim to being a *regular Episcopal church*, and so were allowed to be by a committee of the House of Lords, who sat upon this subject in 1749. Accordingly, if any minister goes over to them from the Episcopal Church of England, or the Romish Church, they never re-ordain him.

<sup>b</sup> So I am informed by a respectable minister among the Moravians.

John Mainwaring, fellow, was S. T. P. in 1758, and made Lady Margaret's professor in 1788. He published a volume of sermons. Samuel Ogden, fellow, S. T. B. 1748, S. T. P. 1753, and appointed Woodwardian professor of Mineralogy in 1764. He was an admired preacher in his day, and published a volume of sermons: since his death, Dr. Hallifax edited his sermons, in 2 volumes, 8vo. 1780, with a postscript, defending Dr. O. from the censure of Mr. Wainwaring, dated July 4, 1780. John Symonds, fellow, took his A. M. degree in 1736, his L. L. D. in 1772; in 1771 he was made professor of modern history. Dr. Symonds published, *Observations upon the Expediency of revising the present English Version of the Four Gospels*; and they are made with freedom, yet with liberality.

Theophilus Lindsey (a name in great repute with the modern Socinians, or Unitarians), fellow, A. M. in 1748, and formerly vicar of Catterick, in Yorkshire: he, (as well as Mr. Mason, between whom there had subsisted great friendship at college) had been pupils of Dr. Powel, but he soon turned into another school, and in 1773, having rejected the doctrine of the Trinity, he resigned his living, and with it, all prospects of future preferments, of which, by his connexions with some noble families, as well as his abilities, and course of studies, he might have entertained very reasonable expectations. He left Catterick in 1773. The sermon which he preached, on leaving his parishioners, was his first piece published.

Mr. Lindsey next published, "*An Apology for resigning the Vicarage of Catterick*," which was followed by a "*Sequel*" to it. On April the 17th, 1774, he open-

ed a new chapel at Essex House, in Essex Street, London, the worship of which was conducted according to Dr. Clarke's amendment of the liturgy of the established church. The arrangements made for this form of worship were conducted much in union with Dr. John Jebb<sup>a</sup>.

The leading aim of this reformed liturgy (as its advocates call it) is to exclude the worship of a Trinity of persons, and to ascribe Deity alone as a *unity* to the Father. Mr. Lindsey, and his disciples, have chosen to call themselves rather Unitarians than Socinians, not professing in all points to follow Socinus<sup>b</sup>; and this is the leading view in Mr. Lindsey's writings, which are confined to theology and theological criticism. Of these, the principal, besides those mentioned, are entitled, The

<sup>a</sup> Dr. Disney's Life of Dr. Jebb, p. 84, 85.

<sup>b</sup> In the use of names to different parties of professing Christians, no invidious distinctions are intended, here or elsewhere; but merely specifications or classifications of religious opinion. Catholic, Papist, Protestant, Episcopalian, Presbyterian, Unitarian, Trinitarian, Socinian, Methodist, Baptist, Moravian, Quaker, and the like, are terms sometimes used in a sense bordering on contempt or reproach, but no such sense should be admitted in a work of this kind. Every party has a right to its own interpretation of doctrine, and will deem that appellation only the proper one, which they give themselves. On the one hand, "The dispute is not, whether there be one God or three Gods; but whether the divinity of Jesus Christ be incompatible with the unity of God, which unity both sides believe." Robinson's Plea for the Divinity of Christ. On the other hand, those who call themselves peculiarly Unitarians may not choose to be called Socinians (though they believe one leading doctrine, in common with Socinus), as not being pledged to believe all that Socinus, and the Fratres Poloni believed. But religion has been treated like a watch, pulled to pieces by unskilful hands, nor can any art, even in idea, put it together again, but one, which is, that of paying a sort of affectionate deference to the opinions of others, and in this sense, *loving and honouring all men*.

Catechist, or an Inquiry concerning the only true God; an Historical View of the State of the Unitarian Doctrine and Worship; *Vindiciæ Priestleianæ*; an Address to the Students of Oxford and Cambridge; an Examination of Mr. Robinson's Plea for the Divinity of Christ; Conversations on Christian Idolatry; and Conversations on the Divine Government, shewing that every thing is from God, and for good to all. Mr. Lindsey died Nov. 3, 1808, aged 86.

Since his death have been published Sermons, with appropriate Prayers annexed, in 2 volumes, and the Rev. Mr. Belsham, the present minister of Essex Street chapel, has published (in 1812) "Memoirs of the late Rev. Theophilus Lindsey, addressed to Richard Reynolds, Esq. of Paxton, Mr. Lindsey's earliest pupil, and through life his intimate and chosen friend."

David Simpson, student, took his A. M. degree in 1772: while in college, he was understood to favour the principles of Mr. Berridge, which were those of the Methodists, and afterwards preached them at Macclesfield, in Cheshire, having been minister of Christ Church in that town, for many years.

During this time, he published various books; on the Prophecies; Scripture Biography; an Essay on the Authenticity of the New Testament, in Answer to Volney and Evanson. His last is entitled, A Plea for Religion and the Sacred Writings, addressed to the Disciples of Thomas Paine, and wavering Christians of every Denomination, 1808. This volume is accompanied with two remarkable appendices; one relating to reformation, more particularly in reference to the church establishment; the other, to his own withdrawing from the established church, and "renouncing a situation which, on many ac-

counts, had been extremely eligible<sup>a</sup>." Mr. Simpson's reasons for receding were not the same as those of Mr. Lindsey; he believed the doctrine of the Trinity, the divinity of Christ, and of Justification by Faith; or, as he expresses it, "the General Doctrines of the Church he very much approved and admired." I do not propose entering upon his particular objections; but I persuade myself, as he every where expresses himself partially towards the Methodists, and his way of considering subjects bears so close a resemblance to what he admired in that people, he could not, were he alive, disapprove being ranked in that number. Mr. Simpson, it seems, did not live to put his designs in execution.

Some account has been given of Mr. Horne Tooke's *Diversions of Purley*, in our history of the literature of the University; so the less will be expected here.

Mr. Tooke (*then Mr. Horne*) was student of this college, and took his A. B. degree in 1758, his A. M. in 1771. For some time he was vicar of Brentford in Middlesex, but soon resigned his living, and applying himself to the law, became a student of the Inner Temple. His acquaintance with subjects relating to the common law of England was allowed to be considerable, and in two or three smaller works published by him, he shewed great acuteness. Having, however, been in *holy orders*, the benchers of the Temple over-ruled his being called to the bar.

Still, we are not to look for Mr. Tooke among theologians; nor was it discreditable to disclaim the fruits, when the labour grew irksome, nor to cease to profess what he did not believe. We must look then

<sup>a</sup> Plea, &c. p. 232.

upon him, as a Collins, Machiavelli, Hobbes<sup>a</sup>, or Lockes<sup>b</sup>.

Mr. Tooke died at Wimbledon, in Surrey, in 1812.

<sup>a</sup> Mr. Philip Mallet dedicates his edition of Hobbes's *Treatise of Human Nature*, and of that on *Liberty and Necessity*, published in 1812, to Mr. Tooke, saying, "And surely the philosopher of Malmesbury has a natural claim to the notice and the recommendation of the philosopher of Purley." But there are few writers who ought to be more read with a *distinguendum est*, than Hobbes; and none more ignorantly abused—by persons who never looked into their writings, than Hobbes and Machiavelli; and in classing Tooke with Collins, Machiavelli, Hobbes, and Locke, his friends may be sure I mean no disrespect to his memory.

<sup>b</sup> I have somewhere in this work quoted Mr. Tooke's severe passage, "the very term metaphysic being nonsense," &c. *Diversions of Purley*, part i. ch. 9, p. 399. I had in my mind, at the time, a recollection of his *distinction*; but as every reader may not, I shall quote Mr. Tooke's own words, with Mr. Mallet's pertinent reflections. "Yet he (Tooke) has himself used it as a term of great force—has explained its meaning—and has given, in his own works, the highest example of the science—for he confesses his own notions of language were formed before he could account etymologically for any of the words in question, or was the least acquainted with the opinions of others, or knew even the characters of the language, from which his proofs were to be drawn." It was general reasoning *a priori* that led me to the particular instances, not particular instances to the general reasoning." Ch. vii. 122, 132.

And he observes again, "that the misapprehension of the nature and use of abstract terms has caused a false morality, and an obscure (*because a mistaken*) metaphysic, which etymology alone can dissipate." Part ii. ch. ii. p. 18. ch. vi. p. 458.

"But the importance rises higher, when we reflect upon the application of words to metaphysics, and when I say metaphysics, you will be pleased to remember, that all *general* reasoning, all politics, law, morality, and divinity, are merely metaphysical."—Ch. iv. p. 121.

See the Preface to Mr. Phillip Mallet's *Analytical Abridgment of Locke's Essay concerning Human Understanding*, p. 16.

His Memoirs, interspersed with Original Anecdotes, were published in 1813, by Alexander Stephens, Esq.

But we have been occupied a long while on subjects serious and multifarious, and to me, on several accounts, they are become affecting: so, if the reader's head does not ache, mine does. *Satis diu hoc jam Saxum volvo.* I have, then, reserved another poet's corner—which may amuse us for a moment; and yonder are walks, and groves, and gardens, into which we have not as yet walked.

*O dulces lachrymæ, queis mollia pectora pascit  
Sanctus amor, cellis dulcior, Hybla, tuis.  
Quis credat? Præter solitum mihi dulcis amaror  
Et sapit, et dulci est parta labore quies.*

To our poetical writers already mentioned, may be added, Thomas Sackville, Lord Buckhurst, Earl of Dorset; Edward Vere, 17th Earl of Oxford; Mr. Thomas Nash; the unfortunate Mr. Thomas Otway, the writer of tragedies; Mr. William Mason, and Mr. Henry Kirke White: I could also mention one of my own early friends, who touched the true lyric strings, and his name too was Collins;—but, leaving college, he abandoned poetry, for pursuits which more interested him, and now both as to poetry and preaching—*lingua silet.*

With respect to the building, and groves, and gardens, about this college, I am reminded, by the writings of Mr. Cole, “that in the time of Dr. Powel, Feb. 1773, the college had agreed to set about two expensive works; the new casing of the first court with stone, and laying out their gardens, under the direction of the celebrated Mr. Brown, who told them, that their plan would cost



them at least 800*l.* and that Dr. Powel said, if they thought proper to apply and open a subscription, he would begin it, and set it a-going with a donation of 500*l.* and that accordingly he subscribed that sum immediately\*." I suppose, therefore, we may behold the fruits of this subscription on the southern side of the first court, which is the only part that was new cased, and the gardens, groves, and other improvements about this college.

After contemplating the Gothic, lofty air of the middle court, and, by help of Mr. Gray's muse,

Foremost and bending from her golden throne,  
The venerable Margaret seen—.

I would direct my traveller by what is called the Water Staircase to the back part of the college. I have indeed already observed, that Cam moves, not over-graciously, directly under those walls; but we cannot alter his course: so, passing over yon elegant stonè bridge, you may be pleased, in ranging down those winding walks, which so agreeably skirt the Cam, or those long straight walks, adorned with lofty elms, conducting to the fellows' garden. Here you may rest yourself, and take out your Mason, and amuse yourself with his English Garden; or you may see the fellows play at bowls, and then, proceeding to the western side of the road, be gratified with the new plantations made by the Society; and taking in your view the whole extent of buildings and grounds, you will find something has been done here—you will behold nothing, indeed, but what is natural to the place—nothing but

\* See the extract in Nichols's Anecdotes of Literature, vol. i. p. 576.

what is well adapted to the outlet of a majestic college of students—and you should not look for more, but go away satisfied with D'Ermenonville's Reflection—"It is not then as an architect or a gardener, but as a poet, a painter, that landscape must be composed, so as at once to please the understanding and the eye<sup>a</sup>."

But before our traveller quite leaves this college, he should be introduced to two persons distinguished both as statesmen and as writers: they ought to have been introduced before. But I find (I speak on the authority of Mr. Robert Smyth's MS.) that Dudley Lord North, Knight of the Bath, author of *Essays on Religious Subjects*, in Prose and Verse; and Francis Lord Guildford, Lord Keeper, one of his sons, and very eminent in the profession of the law, and, besides what he wrote relating to his own profession, author of a paper on the *Gravitation of Fluids*, contained in the *Bladders of Fishes*, and a *Philosophical Essay on Music*, were both of this college. The former died in 1677, the latter in 1685.

<sup>a</sup> Essay on Landscape.

## MAGDALEN COLLEGE.

**WE** have here an instance presented to us, of transformation on transformation,

*In nova fert animas mutatas dicere formas  
Corpora.—*

This is the only college on the north side of the Cam. In former times there was, in this place, an hostile, or hall, of different fraternities of monks, of the Benedictine order, who, coming from the once celebrated monasteries of Ely, Ramsey, and Walden, were united for literary purposes, by the authority of Pope Benedict IX. in 1130. Before this it had been a religious house, under the name of the priory of St. Giles's, but whose canons went, under the patronage of Pagan Peveral, baron of Brune, in Cambridgeshire, to reside at Barnewell, which then took the name of Barnewell Priory. This occurrence is dated by Caius 1112.

These hostles were afterwards bought by Edward Stafford, Duke of Buckingham, who began to form here a plan of a more regular college, which, though it was not completed, nor endowed by him, was called after him, as the original founder, Buckingham College, or Hall.

This Edward was the eldest son of Henry, Duke of Buckingham, who had been attainted by Richard III.



*Magdalen College*

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The father was the first who planned the elevation of Henry VII. to the crown, and fell a victim in the Lancastrian cause. Henry therefore, out of gratitude to the father, restored the son to the fortunes and dignities of his family. His wealth was great; he was Lord of Brechin, and Holderness, and privy counsellor to the King.

From this hall, as its first fruits, went Sir Robert Reade, afterwards chief justice of England, of whom notice has already been taken, among the benefactors of Jesus College. He was afterwards fellow of King's Hall, and founded lectures in the University, with proper salaries, on philosophy, and lectures on Terence: and Cranmer continued, after his retirement from Jesus College, to give lectures here.

Next followed Thomas, Baron Audley of Walden, who became patron of this college, and, according to Archbishop Parker, by articles of agreement entered into on the 3d of April, in the thirty-fourth year of Henry VIII. settled one master and eight fellows. But it seems he died soon afterwards, and the rents, according to Caius, were not sufficient for that number of fellows; which will account for that less number of *fellows*, as stated by Carter, and not contradicted by Smyth.

These rents issued out of tenements and lands, which had belonged to the priory of the Holy Trinity in London. By the appointment of Sir Thomas Audley, the founder, the mastership, and visitorship, were vested in himself and proprietors of the monastery of Walden; and they, accordingly, still continue in the Audley family, in Essex.

Sir Thomas Audley is he of whom it was said, "Essex bred him to that honour which his ancestors lost; Henry

*loved a man*;—his fair estate brought him to the court; his proficiency in the law, to the Temple; his reading upon the statute of privileges recommended him to the king's service; his speaking for the prerogatives in parliament brought him to the king's favour," and thus he made his way: "for noble service, as the same writer observes, "is the way to the royal one<sup>a</sup>." He became steward to the Duchy of Suffolk, and attorney to that of Lancaster. When Sir Thomas More was called to serve the king in the House of Lords, Sir Thomas Audley succeeded him as speaker in the House of Commons: he contrived always to keep in favour with the king, nor less with his queens: he was a great statesman; a polite courtier, a consummate politician; "the most dexterous and passable, rather than the wisest or greatest man of his age: he could please the humour of the king, where Sir Thomas More failed; when the former resigned the seals, the latter was prepared to take them: his rule was to believe no doctrine but what the law established, concluding that church and state had more knowledge than himself; and when Cromwell attacked popery by power, Audley was for weakening it by policy<sup>b</sup>:" to him was well addressed—

"Treasure of arms and arts, in whom were set  
The mace and books, the court and college met,  
Yet both to serve, that in that mingled throng,  
They both comply, and yet goes neither wrong."

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<sup>a</sup> Lloyd's *Statesmen and Favourites of England*.

<sup>b</sup> *Ibid.*

His college was incorporated 1542, and called after St. Mary Magdalen. Mr. Parker, with the same breath, says, the name of Magdalen, vulgarly in English pronounced M'Audley-n, contains the founder's name, with the addition of the one letter, at the end, and one at the beginning: this would be a worse conceit than that of Trinity, which, according to Fuller, had a reference to the three houses, out of which it was composed.

The endowment was enlarged by other benefactors, conspicuous among whom were Sir Christopher Wray, lord chief justice, who had been educated at this college: he settled on it lands to a considerable amount; his widow, Ann Wray, who founded two fellowships; Archbishop Grindall, a scholarship for the best proficient in literature, of a school in Cumberland, founded by him; Mr. W. Roberts three; Mr. John Spendlove two more, and one fellowship; Frances, Countess of Warwick, and daughter of Sir Christopher Wray, one fellowship and a scholarship. There have been also other benefactors, among whom we must not forget their royal benefactor, Hen. VIII. who founded two fellowships, and gave the college 20l. per annum.

It may be just mentioned, that the daughter and heiress of the founder, though not as I recollect a benefactress to the college, was mother of that Earl of Suffolk, chancellor to the University in James the First's reign, who to the public orator, after he had addressed his lordship in Latin, made this memorable reply:—

“ Though I understand not Latin, I know the sense of your oration is to tell me, that I am welcome to you; which I believe verily. I thank you for it heartily, and



will serve you faithfully in any thing within my power :” and he accordingly obtained for the University the honour of a visit from James I.

The following are a few of their distinguished writers.

Lord Stafford, Duke of Buckingham, heir to the founder of Buckingham Hall: he translated two of Erasmus’s Latin Epistles to Luther, and Bishop Fox’s work (written in Henry VIIIth’s reign), *De vera differentia Regalis Potestatis et Ecclesiasticæ*. He died in 1551.

Nicholas Carre, A. M. afterwards L. L. D. translated into Latin some parts of Demosthenes: he was master of this college, but displaced by Queen Elizabeth in 1559.

Brian Walton, Bishop of Chester: he was the editor of the famous work, *Biblia Polyglotta*, or *Polyglot Bible*, in four volumes, folio, and a work against Dr. Owen, and the Independents. He died in 1661.

Sir Robert Sawyer, author of *Pleadings and Arguments in the Court of King’s Bench*: he was attorney-general, and died in 1688.

John Northleigh, of Exeter, M. D. was fellow of this college, and distinguished himself by various writings against the Independents and Presbyterians.

Mr. Sadler was distinguished as an oriental scholar and historian: he was author of a work entitled, *The Rights of the Kingdom, &c. touching the Duty and Power of our Kings and Parliaments*.

Dr. Duport, prior to Joshua Barnes, was Greek professor, and, like him, a great writer of Homeric, author of the *Gnomologia Homeri*, and translator of

\* The Statesmen and Favourites of England, p. 568.

the English Liturgy into Greek: he was also one of the translators of King James's Bible. He was master of this college.

William Howell, L. L. D. was author of a well-known work, entitled, *Medulla Hist. Anglicanæ*.

Richard Cumberland, made Bishop of Chester at the Revolution, author of a confused, but learned work, *de Legibus Naturæ*, which has been methodized and translated into English by his chaplain <sup>a</sup>. It is directed against the principles of Mr. Hobbes. He likewise wrote *Sancho-niathon*, which is an attempt to reconcile the fragments of Phœnician history, ascribed to Sanchoniathon, with the Mosaic account. He was a retired, studious man, and when 80 years old, learned the Coptic language, in order to read Dr. Wilkins's Coptic New Testament, printed from the Bodleian MSS. at the Clarendon press, in 1716. He lived to be able to read a considerable part of it: so that Cato, of whom Cicero records that he learned Greek, when 60 years old, was nothing to Bishop Cumberland.

Among the ejected loyalists, were two persons of eminence in their day; one was Dr. Rainbow, master, who, though not ejected with the rest, was set aside in 1650, for not taking the engagement: he was, however, afterwards reinstated. He was considered a learned tutor, and was Dean of Peterborough: being afterwards made Bishop of Carlisle, he resigned his mastership. The other was Richard Ferenchief, fellow, A. M. afterwards D. D. He was ejected from his fellowship, and never returned to it; but obtained considerable preferment in the church, after the Restoration. He was

<sup>a</sup> A Life of Bishop Cumberland is prefixed.

author of a discourse, entitled, *Toleration and Indulgence not justified*, written against the presbyterians : he also edited the works of King Charles I. and wrote his life. . He died in 1673<sup>a</sup>.

There were also some persons of eminence, who suffered for non-conformity by the Bartholomew act; among whom was Francis Talents, A. M. who had been senior fellow of this college. He had travelled much, and on his return was made tutor, and ordained by the classical presbytery in 1648. He was a moderate man, and disposed to make advances at the Restoration; but disapproving the measures taken at that time, he resigned his living in 1662, and during his life always kept St. Bartholomew's day, as a day of humiliation. According to Dr. Calamy, though a puritan, he approved of occasional conformity, for Christian love, but not for self-interest. He died April 11, 1708, in the 89th year of his age.

Mr. Talents was author of two or three treatises, relating to his favourite subject of Christian moderation: he was author also of a singularly curious and learned work of Chronological Tables, from Adam to the year 1680<sup>b</sup>. It is finely engraven in 16 copper-plates, and was worked at his own house. It is more on the plan of Bellarmine's *Chronologia Brevis*, than Dr. Priestley's *Chart*, which follows the French. There is a portrait of Mr. Talents in the second volume of the *Non-conformist's Memorial*, and an account of him in vol. 3 of the

<sup>a</sup> There is no notice of Dr. Ferencziefc in the *Querela Cantabrigiensis*; but an ample account of all the loyalists ejected from this College may be seen in Dr. Walker's *Sufferings of the Clergy*.

<sup>b</sup> Dr. Blair's are on this plan, with some improvements.

same work \*. Francis Talents had been first scholar of Peter House.

John Slater held the vicarage of Chatteris, in the Isle of Ely, which, on refusing to take the state oaths, he relinquished. He was author of the original Draught of the Primitive Church, against a book of the Lord Chancellor King's for the Presbyterian Government; which, according to Mr. Smyth, was generally said to have converted the lord chancellor to episcopacy.

Anthony Annesley, Earl of Anglesea, had been a fellow of this college. He published an edition of Catullus, Tibullus, and Propertius, which was first begun by Mr. Bankes.

John Johnson, A. M. was editor of Puffendorff de Officio Hominis et Civis juxta Legem Naturalem, cum Notis; and was engaged in a former edition of Stephens's Thesaurus.

Dr. Daniel Waterland was first fellow, and afterwards master of this college, famous, in his day, as a theological controversialist on the Trinity. He wrote the learned Critical History of the Athanasian Creed: he was also admired as a preacher, and rose to considerable rank in the church. He died at Twickenham, in 1740, and was buried in St. George's Chapel, Windsor. His life was written by the Rev. Jeremiah Seed.

Henry Coventry, Esq. a writer of a very different

\* The title of these tables, as given by Mr. Talents, is as follows:—  
 “Veritatis sacrum, quæ ut colentibus, magis intuitu, quantum fieri potest, clare innotescat, tabulis hisce Chronographicis præstare annixus est

character, had been fellow of this college, and was author of the Epistle of Philemon to Hydaspes, and of Pompey the Little, or the Adventures of a Lap-Dog. He died in 1753.

Edward Waring was a distinguished mathematician, considered the greatest algebraist that Cambridge ever produced. His famous work, entitled *Meditationes Algebraicæ*, is said to exceed the grasp of very able mathematicians. He wrote, likewise, *Miscellanea Analytica de Æquationibus Algebraicis et Curvarum Proprietatibus*; and a curious metaphysical work, which he circulated only among his friends<sup>a</sup>. He was born in 1735, took his A. M. degree in 1760, his M. D. in 1767. In 1759 he was made Lucasian professor, *when but twenty-five years of age*.

Dr. Peter Peckard was the author of the *Life of Nicholas Ferrar*, in which he was assisted by some unconnected papers, which were left among the unfinished writings of Mr. Peck, of whom more hereafter.

Dr. Peckard also published some single sermons. He was a zealous whig in his political principles, one of the petitioning clergy, and appears to have been a particular friend of Archdeacon Blackburne. One of Dr. Peckard's tracts is on the Intermediate State, which gave great offence to Archbishop<sup>b</sup> Secker. He appears to have taken no other degree at Cambridge, but that of S. T. P. which he had per literas regias. He was master of this college.

The present state of this society is as follows: the founder provided for a master, and four fellows. The

<sup>a</sup> An Essay on the Principles of Human Knowledge.

<sup>b</sup> See Mr. Peckard's NARRATIVE, in the Appendix to the Life of Archdeacon Blackburne, prefixed to his works.

bye-fellowships are 13, which are all open, except two. The foundation fellows must all proceed B. D. in the due order of graduating. One of these is a travelling fellowship, worth more than 100l. a year. This may be held for nine years, but was appropriated by the founder, the Rev. Mr. Drury, to Norfolk men. To this fellowship the master appoints, who also possesses some other peculiar prerogatives. Two of the bye-fellowships may be given by him to gentlemen not in orders: to all the others is attached an obligation to take orders after three years, "si ita magistro placuit." He possesses, also, the patronage of the vicarage of Steeple Ashton, Wiltshire, but with a proviso, that he prefers to it one of the fellows.

The building retains no vestige of the ancient priory, though there is a spot, which still goes by the name of the *Monks Corner*; and the whole site reminds us of the old monasteries, which in England we find to have been more commonly on the side of rivers; and the adjacent terrace, meadows, walks, and gardens, are very pleasing, exhibiting a character of stillness and monastic seclusion.

Nor is the site uninteresting to the antiquary. We have already seen, that the old British town lay on this side of the river, and near this was a Roman station: here, too, was the principal residence of the Saxon inhabitants; and here, in its castle, William, the Norman, once lodged his army; and its elevation is, at least for aspect, more agreeable and commanding, for a large town: Cambridge now (on the south side of the Cam) is every where low. Antiquaries have amused themselves, and may still amuse themselves, with remains of Roman anti-

quities; they have found Roman coins, the ruins of a Norman castle, and a round Danish mound of earth, now called the Castle Hill. It is most worthy of observation, that none of the ancient hostles, or inns for scholars, were on the northern side of the river; and the only religious house of which we have any account here, was that of St. Giles's Priory, the present site of Magdalen College. Indeed, the erecting of religious houses and hostles on the southern side, will account for the spread of the town on that side. Dr. Caius may lead the antiquary more northward, towards Girton, and more southward, towards Grantchester<sup>a</sup>, and point out to him evidences of great antiquity. Among other monuments dug up on this north side of the river, Mr. Parker mentions *gigantic bones*, which he had seen. We cannot account always for the wonderful things *seen by antiquaries*: so I form no conjecture about them: but on this spot there is certainly much that has repaid the research of antiquaries.

This college consists of two small courts, which have a neat college look; the outer contains the master's lodge, chapel, and apartments for fellows and students. Over the gateway of the portico of the western court are the arms of Lord Audley, the second founder: in the front of the eastern, over the Pepysian library, those of the Pepys family. The north side of the western court has been lately faced with Roman Cement, and the chapel been put into elegant order. Over the altar is a plaster of Paris of the two Marias, after the Resurrection, in alto-relievo, by Collins. The whole court, I understand, is to be faced, in like manner, with the Roman Cement, an ex-

<sup>a</sup> Hist. Cant. Acad. Lib. i. 7, 8.

pensive way of casing, but which is proportionably neat and elegant. In the hall between the courts are three portraits, one of the venerable Bishop Cumberland.

The eastern court presents the Pepysian library; on each side of which are also chambers for students. The building is raised on arcades, supported by small columns, without architrave, frize, and cornice, being of the Tuscan order. This order should express plainness and strength, and there are decorations on this building which seem not to comport well with that style. I am speaking now from recollection, being at present away from the spot; and am not sure there is not a mixture of the Ionic here: at all events, the busts seem to me out of place, belonging rather to the interior, than the exterior of a public library.

Among the portraits about this college, there is one of the first founder, the Duke of Buckingham, which is an original, and reckoned a good one. It is by Houbraken, was given by Mr. B. Willis, and has on it this inscription:

*Edwardus Dux Buckinghamie, ætatis suæ 42.*

The Pepysian library claims our particular attention.

This library, then, was bequeathed to Magdalen by Samuel Pepys, Esq. formerly of this college: he was author of a work, deemed of great importance to the country, entitled, the History of the Navy, and one of our first collectors of old English books. He was president of the Royal Society, secretary to the Admiralty, in Charles II. and James the II.d's reign, and died in 1702, leaving his curious collection of old English books and



prints to this college, together with money, to construct an edifice to receive them.

A few of the more remarkable and valuable articles in this collection are fac-similes of the hand-writing of eminent persons, with whom Mr. Pepys held correspondence, together with the fragments of the hand-writing of many distinguished persons for several years back; some of his own compositions in MS. on maritime affairs; many fine engravings, of which those accounted the most curious are the 12 Cæsars and their wives, from original paintings by Titian, and engraved by Sadlier. But the most curious of all, and perhaps the most valuable, are, two collections of old poetry; one, of old English ballads, amounting to 2000, in five volumes folio, begun by Selden, and brought down, by Mr. Pepys, to the year 1700; the other, is a collection of Scottish poetry, called the Maitland collection, consisting of poems by Gawen Douglas, Bishop of Dunkeld, Dunbar, Lindsay, Drummond, James I. and several others, known and unknown: this latter consists of two volumes. The first volume, a folio, was copied by himself, Sir Rich. Maitland; the other in quarto, being his own composition, with some older poems, by other authors, was written, according as Sir Richard, being old and blind, dictated, by his daughter. The MS. collection of English poems is the best to be found in any library in England; and the Scottish collection better than any in Scotland, not excepting that made by Mr. George Bannatyne<sup>a</sup>, in the Advocate's library, in Scotland.

<sup>a</sup> This valuable collection was made by Mr. George Bannatyne, one of the Canons of the Cathedral Church of Murray, in the middle of the 16th century, though it was deposited but very lately in the Advocate's Library.

Bishop Percy was much indebted to the English collection in his three volumes of English poetry, and Mr. Pinkerton's two volumes of Scottish is entirely made up from the Maitland collection. Mr. P. copied them almost all, and such as he deemed the best, were published by him in 2 volumes, in 1776.

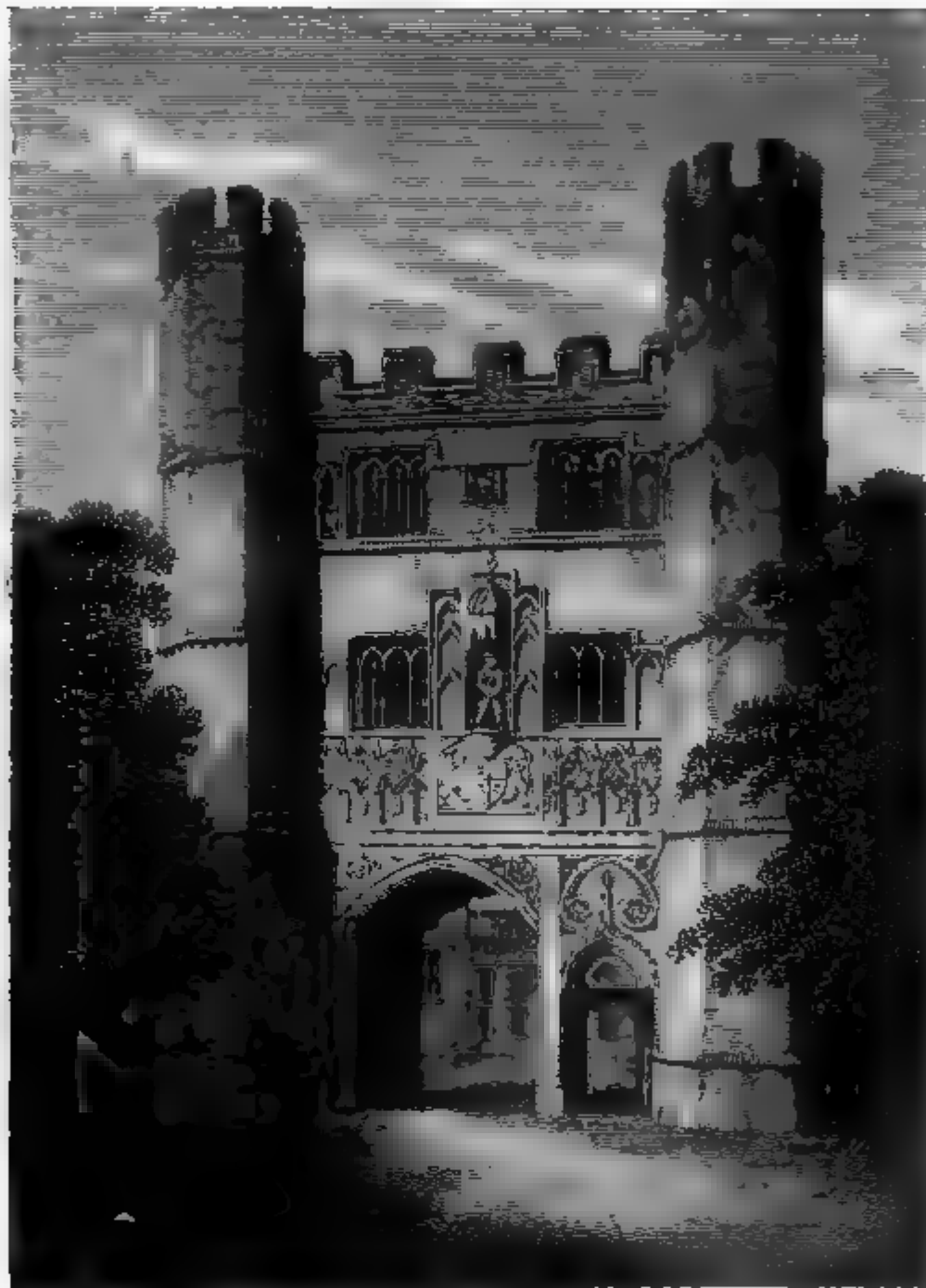
This Sir Richard Maitland, to whom we are indebted for this valuable collection, was born 1496, and died in 1586. A full account of him and his writings is given by Mr. Pinkerton, in the first volume of *Ancient Scottish Poems*, and in the second, by way of Appendix, is an account of the whole collection of the two Maitland MSS.

## TRINITY COLLEGE.

**I**F the present college may claim the attention of every curious reader, it might find employment also for the talents of many assiduous writers. What can be offered in the space of a few pages might therefore be introduced, not improperly, by an appeal to the reader's candour: but with respect to this college, I have been beforehand with my apology; and as too much of apology may become irksome, so repetitions are generally considered tedious; and he who is not disposed to find reasons for candour, from the nature and peculiar circumstances of this foundation, would not be better disposed, from any thing that I could say.

The vastness of the subject may be conceived on considering the many houses, out of which this college was originally composed, the extent of the present establishment, the names of the many great men by whom it has been adorned, and the most striking, and, in this country, unparalleled magnificence of its buildings.

Of the three principal hostles, on the site of which Trinity College is built, two were considerable colleges before the present establishment: I have said the three *principal* hostles, for it, in fact, embraced the site of se-



Entrance to Trinity College

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veral others. The site also of Sidney College, which formerly was occupied by the public schools, once belonged to this house; and Sidney College pays an annual rent for it to Trinity, to the present day.

Its founders and benefactors have been kings and queens; and whatever else is deemed great in this country; and among its eminent characters is seen a series of the first men in literature, the fathers of science, who have enlightened not only this University, but all Europe; and further, if it possesses many things only in common with other colleges, it can boast many excellencies peculiar to itself.

There are, perhaps, other considerations which might dispose a writer to think, on the present occasion, with modesty, and speak with caution. The variety, which this college necessarily embraces, seems to preclude any person from attempting its history, but one of its own members, possessing the ready use of the archives. By the late Dr. Mason, well known as an accurate inquirer into the antiquities of the University, such advantages were enjoyed; and he, I understand, left many writings relating to this college. To these others, have been added, by the late Mr. Hodson; and many similar papers being now deposited in the archives of the college, when still further enlarged, may, probably, at some future period furnish (as in proper hands they might) materials for a more regular history of Trinity College, chronologically regular, nor less biographically interesting and exact, somewhat worthy of the society. But to begin with the hostles.

Michael House, according to the charter of foundation, was founded by Hervey, sometimes called, inaccu-

rately, Henry of Staunton, priest, one of the barons of the exchequer in Edward II's reign; having obtained a licence, for the purpose, of the king<sup>a</sup>, and a confirmation of it under the seal of Hotham, Bishop of Ely, and of the convent of Ely, A. 1324, in the 18th year of Edward II. according to Archbishop Parker: to its use, he assigned the rents and patronage of several rectories, and it obtained several privileges of Pope Boniface IX.

The other benefactors to this house may be seen in the several histories of Cambridge.

According to Baker, the statutes were given in 1324, confirmed in 1397, and the appropriation of St. Michael's church was given in 1324<sup>b</sup>. It was a house of great account; and the statutes being the first given to any college in the University (even before those of Peter House, as already noticed), are, as Baker observes, on that account, a great rarity: they may be seen in Baker's MSS. in the University library of Cambridge, vol. 31. "But it was a great omission," he adds, "that no oath was required of the master."

King's Hall, Aula Regis, was so called from its founder, Edward III. who, in obedience to the request of his father, planned the foundation in 1334; though it was not properly a settled foundation till Oct. 7, 1337.—Pope Eugenius the IVth gave it the rectory of Chesterton,

<sup>a</sup> Archbishop Parker's *Catalogus Cancellariorum*, &c. who follows the *Episc. Eliens*:—but it must be the 17th Edw. II. as in the charter of foundation.

<sup>b</sup> The king gave a licence to found in quodam messuagio cum pertinentibus in Cant. quod sibi in fœudo acquisiverat, quandam domum scholarium, capellanorum, et aliorum sub nomine domus scholarium in Cantab. &c. Baker's MSS. Vol. xxxi. p. 152.

near Cambridge, which rectory being then worth 67l. sterling, had formerly, by the pope's right, been annexed to the monastery of Versailles, and of which the said pope had seen reason to deprive a bishop, by whom it had hitherto been possessed.

This hall was of the greatest repute in the University, and pre-eminent as a building; for when King Rich. II. who was a benefactor, held his court at Cambridge in 1381, it lodged all his court, and in the third year of his reign he gave the society a body of statutes.

Phiswicke's hostile was the third: this was situated on the southern side of the present college, and had been the dwelling-house of a private person, William Phiswick, Esq. beadle of the University, from whom it derived its name. But, though the donor was a private person, it obtained particular distinction: it was settled by charter, A. 1393, on Gonville Hall; and Pope Alexander the Vth permitted the scholars to make use of the common chapel; so that two masters being appointed, one for the old house, another for the new, the two houses were coalesced into a society, and became a most respectable college.

The other hostles were called Gregory's, Oving's, Margaret's, Catherine's, Gerard's, and Tyler's, either from the persons by whom these had been formerly occupied, or through whom they were appropriated to their particular purposes. On the dissolution of religious houses, these several hostles were formed into one grand establishment; and from the three principal ones, out of the funds of which it was endowed, it was dedicated to the Holy Trinity, being called by the founder Trinity College. Whether the name had any relation to a coarse



joke of Hen. VIII. on a Trinity, or the joke itself originated in a fancy of Fuller's, is not worth inquiry: it is said, that the king, or at least Wolsey, acting under his authority, gave the first blow to religious houses, by making one great college of 40 small monasteries<sup>a</sup>; and besides the six enumerated here, there may possibly have been more.

With respect to these three greater hostles, we are to keep in mind, that as they had their regular successions of founders, benefactors, bishops, and learned men, each of them might furnish matter for our attention, as also the patronage and funds of each, with various other particulars: but besides that these matters lie remote, and in proportionable obscurity, they do not so much belong to a history of this kind, as to an entire and complete one, occupied in its rise and progress to its present state. As to what passed here before the invention of printing, and the revival of literature, and what of their former members may lie in MS.—to go into these matters would be digging too deep; and a detail of mere dates, and succession to office, would not interest here. Should the papers of Dr. Mason, and others before alluded to, be ever formed into a regular history, all such inquiries will, no doubt, make the matter of consideration; and, for the present, the reader will please to be satisfied with the few particulars already stated: so we pass to the royal founder of the present great establishment.

It here should be observed, that the dissolution of abbies was considered by many a fatal omen in this country, an eclipse, that foretold a general calamity, the decay of li-

<sup>a</sup> *Lloyd's Statesmen and Favourites of England since the Reformation*, page 7.

terature. Henry, therefore, deemed it most necessary to put himself on the alert, to raise the hopes of England, and to effect popularity: nor was he,

———The majestic LORD,  
That burst the bonds of Rôme<sup>a</sup>,

ever at a loss for expedients. He took possession of the sites, and seized the revenues of the three houses just mentioned; Michael House, whose annual rents amounted to 144l. 3s. 1d.; King's Hall, the best landed institution in the University<sup>b</sup>, and Phiswicke's Hostle, valued, as already observed, at 3l. a year; in lieu of the latter, he settled on Gonville Hall its yearly value of three pounds, with a promise of something still in reserve. These, and other revenues, he settled on his new foundation, and his encouragement of literature was deemed a sufficient apology for his attack on superstition.

Henry the VIIIth, it is well known, was that English king, who, by assuming the title of defender of the faith, and supreme head of the church of England, seized two jewels from the triple crown, and placed them on his own. The power thus assumed, he exercised, we must allow, in a despotic manner. He was a man of violent passions, and the most arbitrary principles. He is well characterized by Bishop Burnet, in reference to the power with which he was endowed, and the spirit with which he ruled "as a king with a pope in his belly."

Still he was a patron of literature, and under that cha-

<sup>a</sup> Gray's Installation Ode.

<sup>b</sup> Fuller's Hist. of the University of Camb. p. 121.

racter performed some actions, not merely plausible, but extensively useful. The dissolution of monasteries tended to the liberation of the human mind, to the dispersion of intellectual light, and the progress of religious liberty. His bishops were politicians, and as such he made use of them; still they were learned men: after he had availed himself of their knowledge of civil and canon law, the learning of those times, and in which his bishops principally excelled, he wisely discountenanced the canon. He encouraged the learned Leland to explore the antiquities and libraries of this country: he was possessed, also, of learning himself; and though not much known now as an author (for kings are, in general, only known as kings), still he was once praised, both for his verse and his prose, as being one of the earliest (for we must leave the crown upon Alfred's head) of our royal authors.

It is superfluous to say more of our founder; and the great weight of matter that presses upon me, obliges me to pass over the other benefactors, by referring readers to those catalogues in our general histories, taking the liberty, however, to add, that were I to follow my own judgment, I should strike one (Dr. Christopherson) out of the list, if at least Archbishop Parker's account is true, for to rob Peter to pay Paul, is not to be a benefactor<sup>a</sup>.

<sup>a</sup> Deinde, cum regina Maria anno domini 1553, regniq. sui primo, eo amore atq. studio, quo bonas literas assecuta est, prædia trecentarum amplius librarum annuarum Cantabrigiensi academix concessisset, ejusmodi etiam liberalitate Oxoniensem academiam affecit, Joannes Christophersonus, qui tum ejus Collegii magister fuit, in conficiendis ejus regix donationis instrumentis, cum ab academia a regina mitteretur, utrasq. defraudavit; eaq. prædia, quæ totius academix regina

Trinity College was founded in 1540: the charter of foundation may be seen at large in Rymer's *Fœdera*; and the names of the first master, fellows, and many curious particulars relating to Henry's foundation, are copied thence into our histories of Cambridge.

From the number of benefactors, from the grandeur and extent of the buildings, and the present overflow of students, conclusions will naturally be drawn on the revenues of this house; and its revenues are most certainly not small: but, if I am rightly informed on its funds, and of those of a distinguished one at Oxford, those of Trinity are not so great as might be expected, nor as is commonly believed; and that college in Oxford—which is less than Trinity College—Cambridge, is superior to it in revenues.

So to proceed to our distinguished men—though I must shorten my work.—I shall, as already hinted, defer saying much of our poets (though the gayest part of the subject) to a future opportunity, and I have spoken of some of the principal philosophers in another place; so I shall be proportionably concise here: what remains, too, must be brief, nor always in chronological order.

Mr. R. Smyth, so often referred to in this History, has observed, that Dr. Melton, chancellor of the church of York, was master of Michael House; a great divine, and a celebrated preacher, and author of a Commentary on the Pentateuch and the Epistle to the Hebrews, Postells on the Prophets, and Sermons; and, if I read my authority right (the same Mr. Smyth's MS.) they all lie in MS. But Mr. Smyth has here, I suspect, been mis-

*communia esse voluit hujus collegii propria et peculiaria effecit. Catal. Benefactorum, &c. p. 28, where their memoirs are recorded.*

led by the Oxford antiquary<sup>a</sup>; for in the list of the masters of Michael House (see Baker's MSS. Vol. xxxi. p. 160) I find no such name; so I must give him up. Bishop Fisher, of whom an account has already been given, and Dr. Mallet, translator of Erasmus's Commentary, were all of this house, having been previously of Michael House, before it was made part of Trinity.

Cuthbert Tunstall, Bishop of Durham, A. 1530, said to be one of the translators of Henry the VIIIth's Bible, was celebrated as a linguist, a mathematician, and divine: he was author of *Libri de Eucharistia; de Arte Supputandi, et de veritate corporis et sanguinis Christi in Eucharistia*, and died in 1558<sup>b</sup>.

Dr. Lancelot Ridley, a commentator on St. Paul's Epistle, and John Angel, a celebrated popish writer, both were of the old house of King's Hall.

The following were all of Trinity College.

Sir Edward Coke, lord chief justice of the court of king's bench, author of *Notes upon Littleton's Reports*, &c. considered the oracle of the English law; but he went further than excellent Fortescue, and rendered too, great service to Queen Elizabeth. He died 1634.

Rich. Cosyn, L. L. D. fellow, dean of the arches, and chancellor of Worcester, was author of an *Apology for certain Proceedings in Courts Ecclesiastical*. Mr. Smyth thinks, that he also must have been the author of *Ecclesiæ Anglicanæ Politeiæ in Tabulas Digesta*.

Lord Broke wrote the *Life of Philip Sydney*, with whom he was very intimate: he is mentioned as the founder of a *history professor*, by which is meant, a

<sup>a</sup> I have since perceived, that Anthony Wood claims him for Oxford.

<sup>b</sup> Smyth's MS.

college professor : there having been no professorship of modern history in this University till one was founded by George I.

The ill-fated Earl of Essex, besides poetry, published in prose, Advice to Roger Earl of Rutland, on his Travels, and an Apology for himself against those who charged him with the only Hindrance of the Quiet of the Country : had this unfortunate, ingenious man possessed a little more of his old master's (Whitgift) worldly wisdom, he had not fallen a martyr : but he was the son of an amiable, incautious, and unfortunate father. He was beheaded in 1600.

To the translators of James the First's Bible, mentioned by others, may be added the following : Robert Fighe, D. D. archdeacon of Middlesex : he died in 1616 : Mich. Rabbet, B. D. rector of St. Vedast, Foster Lane, London : he died 1586 : Will. Bedwell, vicar of Tottenham, Middlesex. I understand, from Smyth's MS. he left many Arabic MSS. to the University, with numerous notes of his own upon them, and a set of types for printing them : Mr. Harrison, one of these translators, was fellow, and author of *Lexicon Pente-Glotton*.

The William Dawkins, mentioned by Carter, and left uncorrected by Smyth, as one of King James's translators of the Bible, should be Dakins<sup>a</sup>. He was a professor, also, of divinity, at Gresham College, being appointed on the particular recommendation of James I. and of the University : but I do not find he published any thing.

<sup>a</sup> Lives of the Professors of Gresham College, by John Ward, F. R. S. p. 44.

Philemon Holland was a translator of almost every thing that came in his way; Livy's Roman History, Pliny's Natural History, Plutarch's Morals, Ammianus Marcellinus, Camden's Britannia, Suetonius, &c.. till at length it was said,

Philemon with translations doth so fill us,  
He will not let Suetonius be Tranquilla.

Dr. Alabaster not only wrote poetry, but was eminent as a Hebrew scholar, and possessed a fondness for the Jewish cabalistic literature: he was author of *Lexicon Penteglotton Hebraicum*; he also wrote *Roxana*, the tragedy, that was performed in Trinity College Hall. "He became," to borrow Smyth's language, "a convert to popery, and wrote, while of that faith, *Apparatus in Revelationem Jesu Christi*: but he was reconverted to protestantism, and died a bona-fide episcopalian, in 1640."

Dr. Pell was distinguished both as a linguist and mathematician, though his mathematical knowledge, it seems, was imparted to foreign parts, he being mathematical professor at Amsterdam. Probably, however, he only taught there occasionally: for, according to Smyth, he was rector of Lavingdon, Essex. He wrote *Controversia cum Christiano Longomanto, de vera Circuli Mensura*; an *Idea of Mathematics*; and a *Table of 10,000 Square Numbers*. He died 1685.

William Walker, B. D. was a grammarian, author of the *Treatise of English Particles*, an *Explanation of Lily's Grammar*, and *English Examples of the Latin Syntax*: he wrote, also, the *Modest Plea for Infant Baptism*.

Walter Travers, B. D. a learned puritan, who, with Dr. Cartwright, already mentioned under St. John's, wrote so strenuously on Church Government, was fellow of this house, and became afterwards provost of Trinity College, Dublin: he wrote, also, a Declaration of Ecclesiastical Discipline, and the Decline of the Church of England from the same. Against these, as well as against Cartwright's Platform, Hooker directs all the weight of his ecclesiastical polity<sup>a</sup>, called, therefore, *Malleus Nonconformistarum*, as the others were, *Mallei Episcopali-um*. Their famous opponent here, Dr. Whitgift, had been master of Pembroke, though, according to Bishop Wren, only for three months<sup>b</sup>: he was afterwards master of this college, and in great favour with Queen Elizabeth, who used to call him, her Little Black Husband; and she raised him to be Archbishop of Canterbury in 1583<sup>c</sup>.

John Dee, A. M. not D. D. as he is often incorrectly styled, first of St. John's, afterwards, when Harry VIII. founded Trinity, made fellow of this, was a great mathematician, astronomer, astrologer, cabalist, and adept in the occult art, one of the most curious, and unaccountable men of his age: he travelled to and from London to Holland, Louvain, France, Italy, Germany, and Poland; gave lectures abroad, when a youth, in the occult arts, formed an acquaintance with the most learned men in Europe, was visited by foreign ambassadors, and had singular interviews and correspondencies with several

<sup>a</sup> Second and Third Book of Eccles. Polity.

<sup>b</sup> De Custod. et Sociis Pembrok. MS.

<sup>c</sup> Godwin. De Episc. Angl. p. 155.



crowned heads. In England he was pensioned by Edward VI. in Mary's reign, he was tried in the Star-chamber, on a charge of having bewitched her majesty, but acquitted; and he was a great favourite with Elizabeth, who used to visit him, and to witness his experiments. She used to call Mr. Dee her Philosopher. His written works are eight, most distinguished among which are *Propædeumata Aphoristica*, *De præstantioribus quibusdam Naturæ Virtutibus Aphorismi*, *Monas Hieroglyphica*, ad Regem Romanorum Maximilianum, Londini 1550. Antwerpæ 1564. This *Monad* he entitles, Hieroglyphical, Mathematical, Magical, Cabalistical, and Anagogical: there is an elaborate and ingenious *Life of him* in Latin, by Dr. Thomas Smith, and a curious *Defence of him* by Dr. Meric Casaubon, the critic. Numerous are his MSS. unfinished writings, and letters, that are dispersed; some are in the Ashmolean Museum, and many in the Cottonian Library<sup>a</sup>.

It may be added of Mr. Dee, that he possessed one of the most curious collections of printed books and MSS. of any private gentleman in Europe, together with a valuable apparatus of instruments, machines, many invented by himself, for his experiments, including those on the occult art; he professed, also, to see, to converse with, spirits, and to foretell future events: he was, therefore, supposed to deal with the devil, and to be a conjuror; and accordingly the populace, when he was abroad, broke open his library, burnt his books, together with his papers, and destroyed his whole apparatus. This extraordinary man died in 1608.

Much has already been said, and a great deal more

<sup>a</sup> Dr. Thomas Smith, de Vir. Illust.

might be said, of Lord Bacon: he was entered of this college very early in 1575, and left it very early, before he was 16, without taking a degree. This narrative is concerned only in his literary works; and of them I shall only add, now—and as mere matter of curiosity—that in the public library of our University there are two volumes bound in velvet and silver, from this great restorer of literature. The first contains his Nine Books De Dignitate et Augmentis Scientiarum: the second, his Novum Organon. These were a present of the author to the University. Probable it is, that the character of Lord Bacon, the quality of his writings, and the benefits derived from them to the University, give a value to them equal at least to a similar present of James I. already noticed.

Opposite to the title-page of Lord Bacon's works, are these words, in his own hand: "Franciscus de Verulamio Vicecomes, St. Albani, almæ matri Incl. Academiæ Cantabrigiensi S."

Then follows an address, which the reader will find at the bottom of this page.

Sir Robert Naunton we have seen, in a former part of this work, noticed by James I. when, on his majesty's first coming out of Scotland, in his way to London, he stopped at Hinchinbrook, to receive the compliments of our University. Naunton was then public orator. He was

\* Debita filii, quam possum, persolvo: quod vero facio, idem et vos hortor, ut augmentis scientiarum strenue incumbatis; et in animi modestia libertatem ingenii retineatis; neque talentum a veteribus concreditum in sudario reponatis. Affuerit procul dubio et affulserit divini luminis gratia, si humiliatâ et submissâ religionis philosophiâ, clavibus sensus legitime et dextre utamini, et, amoto omni contradictionis studio, quisque cum alio, ac si ipse secum, disputetis.

first commoner of this college, and afterwards fellow of Trinity Hall. The smiles of James brought him to court: he was, in due course of time, made secretary of state, Jan. 8, 1617, and his majesty afterwards made him master of the wards.

What is most to our purpose is, he was author of a work which, though small, shews much observation, entitled, *Fragmenta Regalia*, or *Observations on the late Queen's (Elizabeth's) Ministers*. I cannot, however, help thinking it remarkable, though Sir Robert was a Cambridge man, and wrote of the queen's ministers, only in James's reign, that he should have entirely omitted Sir Walter Mildmay, chancellor of the exchequer to Queen Elizabeth, who was not only a Cambridge man, but founder of a college <sup>a</sup>.

As Sir Robert Naunton wrote *Observations on Queen Elizabeth's Ministers*, he falls in the way of similar observations, as one of King James's, in a similar work, written by one <sup>b</sup>, who, though but a young man, as he tells us himself, seems to have possessed equal discrimination, and, though no statesman, to have had some profound statesman and politician for his pole-star and guide.

We have repeatedly told the unpleasant tale, how our state convulsions in Charles I. and Charles the II'd's reign passed like an electrical shock through the several colleges; and the same tale must be repeated here.

<sup>a</sup> The *Fragmenta Regalia* is printed in the *Phoenix*, or a *Revival of scarce and valuable Pamphlets*, printed in 2 volumes, in 1707.

<sup>b</sup> The *Statesmen and Favourites of England*, since the Reformation, 1665. The Epistle to the Reader is signed David Lloyd.

This college is very large, and the ejectments of loyalists by the parliament from 1641 to 1644, were, in proportion, numerous. According to the *QUERELA*<sup>a</sup> *CANTABRIGIENSES*, they seem to have amounted to two-thirds of the society, exclusive of scholars; and some, according to Mr. Walker, are omitted in the *QUERELA*<sup>b</sup>, who were set aside. Of these ejected loyalists, some were men of superior genius and learning: of this number were Cowley, the poet, and Herbert, called the Divine Herbert, to whom Lord Bacon dedicates some Psalms of David, turned by himself into verse (but of these poets on some future occasion). Dr. Comber had been a distinguished tutor in the college, and was afterwards master. He was a great linguist, much acquainted with the oriental as well as modern European languages, and concerned in the Polyglot Bible; according to Walker. John Sherman, B. D. also gathered contributions towards that and other learned designs. Walker has shewn that the *Querela Cantabrigiensis* is defective on this head, and Carter, by help of some university friend, has noticed a few faults in Walker, and Smyth's MS. proves the same with respect to Carter's list, in whom barely the names of most appear, without date, or degree, copied, as usual, verbatim, from Wal-

<sup>a</sup> This work, often referred to in this history, is entitled *Querela Cantabrigiensis*, or a Remonstrance, by Way of Apology, for the banished Members of the University of Cambridge. By some of the said Sufferers. 1647.

<sup>b</sup> Mr. Thomas Baker, so often mentioned, had a copy of the *Querela*, in which Dr. Babington, of this college, put down his own name, and two others, omitted in the *Querela*: and Walker (*Sufferings of the Clergy, &c.* p. 162) has shewn how defective the list in the *Querela* is in general.

ker's "Attempt towards recovering an Account of the Numbers and Sufferings of the Clergy of the Church of England in the grand Rebellion<sup>a</sup>." I shall, for the present, suspend further inquiries on that head, except as the names accidentally turn up, in the regular course of the history.

The same defect has been noticed with respect to the fellows ejected from this college, by the Act of Uniformity, which took place in August 24, 1662, as enumerated by Dr. Calamy, in his Nonconformist's Memorial<sup>b</sup>. Among these, however, was one of highly distinguished character as a naturalist, and general scholar, John Ray, A. M. but having spoken of him elsewhere, I shall only say now, that his works are, as every one knows, very valuable, and that he resigned his fellowship, because he did not like complying with the Act of Uniformity. Besides his own proper works, alluded to in a former part of this history, he published a curious work of Francis Willoughby, Esq. entitled, *Ornithology*, in folio, 1678; to which he added two books, and a dedication to the Royal Society. A list of Mr. Ray's own works may be seen in Baxter's *Hist. &c.* vol. ii. p. 87.

Of the other ejected non-conformists I am not aware there were any considerable writer: but Thomas Senior,

<sup>a</sup> The full title of this book, so often referred to is, *An Abridgment of Mr. Baxter's History of his own Times, with an Account of the Ministers, &c. who were ejected after the Restoration of Charles II. in 4 vols. 1713.*

<sup>b</sup> A few defects in Dr. Calamy's work are supplied in Mr. Palmer's *Nonconformist's Memorial*, 3 vols. Mr. Thomas Baker greatly improved his own copy of Calamy's history, more particularly in regard to the degrees, taken in the University by the Nonconformists. This gives a value to Baker's copy, which I have already noticed as being in the Library of St. John's.

B. D. Edmond Moore, A. M. John Hutchinson, A. B. and John Davis, A. M. senior fellow, were considerable scholars. Francis Oddy became a very popular preacher. He and Mr. Holcroft were noticed under Clare Hall, as the original founders of numerous dissenting congregations in Cambridgeshire and the Isle of Ely. Of such, too, (I mean puritans) I shall pursue the same rule, in the present chapter, as towards the royalists; only notice them as they fall in the regular course of the work.

And here I must crave permission to act, in regard to the poetical writers of this college, as I did by those of St. John's: it is not of the genius of a university to allow any two, however great, to say, *Nos duo Turba Sumus*. In regard to poetry, as well as general literature, she must assume the form of a republic, not of an aristocracy of the few and the best: but here we should be overpowered with numbers. Some have already been noticed, who have written poetical as well as prose pieces: but here begins the poet's corner, which must be divided, as before, so as to be considered as consecrated ground: and to contemplate longer over those who have written poetry, in the learned languages, as well as in our own, might be amusing to our academical students; perhaps my own studies give a propensity that way: but I must pass hastily by the enchanted spot. I can only say yonder is Dryden, and Cowley, and Herbert; yonder Randolph, and \* Fletcher, Donne, and Andrew Marvel, and yonder Duport, Hugh Holland, the elegant Vincent Bourne, and Dibben. These are a few, and but a few, of the more elegant English, Latin, and

\* Giles, brother of the author of the Purple Island.

Greek poetical writers, who once studied in this college: and so we pass to others.

Sir Robert Cotton and Sir Henry Spelman were two eminent antiquaries. Spelman wrote various treatises on English History and Antiquities\*. Cottoni Posthuma, on Points of English Liberties and Privileges, with other pieces drawn from our ancient records, was a valuable legacy; invaluable is the treasure of Sir Robert Cotton's library, now placed in the British Museum, being the best depositary of MSS. on English history and antiquities in the country. And to the catalogue of his MSS. by Dr. Thomas Smith, a valuable Life is prefixed by the same hand. A more complete catalogue of Cotton's MSS. has been since published, under the direction of the trustees of the British Museum.

Mr. Henry Peachum, who styles himself some time fellow of Trinity College, was author of a book, that shews a good deal of reading on a variety of literary subjects, called, the Complete Gentleman, printed in 1661.

Of the numerous names, that might be mentioned up to the time when Dr. Smith was master, I can notice but a very few.

John Wilkins, Bishop of Chester, and master in 1668, was the admired author of the Real Character on the Philosophical Principles of Grammar; the Discovery of a new World, and other works. Walter Nedeham, M. D. published, in 1667, Disquisitio Anatomica de formato Foetu. He was physician to the Charter House. Thomas Jacombe, D. D. was a famous presbyterian divine, and assisted other presbyterians in their Annotations on

\* Among which may be mentioned his Concil. Britan. Glossarium, Vita Ælfridi, Villare Anglicum, &c. and (published since his death) his Remains.

the Holy Scriptures. He died 1687. Thomas Gale, D. D. Greek Professor, was the learned author and editor of many valuable works, particularly *Historiæ Britannicæ, Saxonicæ, et Anglo-Danicæ Scriptores*<sup>a</sup>, *Opuscula Mythologica, Ethica, et Physica*, and *Herodotus*. He died in 1702. John Colbatch was casuistical professor and fellow: he wrote *Jus Academicum* in the College Dispute with Dr. Bentley, and was committed for it to prison, with a fine of 50*l*. He also wrote an Examination of Eachard's Account of the Marriage Treaty between Charles II. and the Infanta of Spain, in a Letter to Lord Lansdowne, and a tract on Church and College Leases.

Of the acute and learned critic, Dr. Bentley, mention has already been made. I shall, therefore, only add here he was first of St. John's College, and was afterwards Regius Professor of Divinity in the University, and master of this college, which made some wag apply to him—"By the help of my God I have leaped over this wall;" in an allusion to St. John's, which is close to Trinity. Dr. Bentley and Dr. Smith are buried on the north and south sides of the altar, in the chapel. The inscription over Dr. Bentley is, H. S. E. Ricardus Bentley, T.P.R. obiit 16 Jul. 1742, ætatis 81. There is a full length of him in the hall, very expressive.

In addition to what has been said of Dr. Smith, I just notice, that he was first fellow, afterwards professor of astronomy and experimental philosophy, and succeeded Dr. Bentley in the mastership. Besides his mathematical works, he wrote a curious treatise, entitled *Harmo-*

<sup>a</sup> Three vols. folio, though only two were edited by him. Oxon. 1691. Roger Gale, Dr. Thomas's son, was also a very learned man of this college, and left many valuable MSS. to it.



nies, or the Philosophy of Musical Sounds. The inscription over him is, H. S. E. Robertus Smith, S.T.P. Hujus Collegii Magister, obiit Aug. 1768, ætatis 79.

Little was said of Dr. Isaac Barrow, where there was room for much; so, with a better grace, something more may be added concerning him here. Isaac Barrow was first admitted of Peter House (in 1643) afterwards of this college, and chosen a scholar in 1647. In 1648 he was made fellow, and had, for many years Mr. Ray, as the companion of his studies. In 1652 he commenced A. M. and soon afterwards travelled abroad. While on his travels, he wrote several curious Latin epistles to the master and fellows of Trinity College, some in Latin verse, and the Latin epistle from Constantinople is greatly to be admired. This, with several other of his Latin epistles and orations, are published in the Appendix of Dr. Ward's Lives of the Professors of Gresham College.

Soon after the Restoration, Barrow was made Greek professor at Cambridge, and gave lectures on Aristotle's rhetoric: and there is an oration of his extant, on his being appointed Greek professor. In 1662 he was appointed professor of geometry at Gresham College; and there is a fine introductory oration, in Latin, in praise of Sir Thomas Gresham, and some of the Gresham professors: he also wrote Greek poetry, which, with his Latin, are printed in his Opuscula.

In 1663 he was made the first Lucasian professor of mathematics, and the following year he commenced the duties of his office, by giving lectures: choosing now to reside at Cambridge, he resigned his professorship at Gresham College in 1664. So we have him (a very

singular circumstance) Greek and mathematical professor at one and the same time.

In 1669 he wrote his Expositions on the Creed, Lord's Prayer, Decalogue, and Sacraments. The first of his mathematical publications were, *Euclidis Elementa*, 1665; *Euclidis Data*, 1667; then followed his *Lectiones Opticæ* in 1669, and his *Geometricæ Lectiones* in 1670. Being created, the same year, D. D. by royal mandate, he was appointed by Charles II. to succeed Dr. Pearson in the mastership of this college, at which time his majesty said, "he had given it to the first scholar in England:" it was Dr. B. too, this royal personage used to call an *unfair* preacher, for being not only a great divine, but delivering profound and very lengthened discourses, he exhausted every subject that he handled. His theological works were published in 3 volumes folio, by Dr. Tillotson, afterwards Archbishop of Canterbury, to which is prefixed, *Dr. Barrow's Life* by Abraham Hill, Esq. 1683. His *Opuscula*, consisting of *Determinationes*, *Conciones ad Clerum*, *Orationes*, *Poemata*, &c. compose a fourth volume in 4to. 1687.

He resigned his Lucasian professorship to Mr. Isaac Newton, 8th Nov. 1670.

This very loyal, orthodox, and learned man—for he was a great royalist, a great Trinitarian, a great mathematician, and a great Grecian—died in May 1677, only 47 years of age. He was buried in the south wing of Westminster Abbey, against the west wall; on which is a most admirable inscription, written by his friend and fellow-professor of Gresham College, Dr. John Mapletoft.

Dr. Barrow's mathematical works, printed before and since his death, are numerous, and of the highest cha-

racter, conspicuous among which are, with those already mentioned, Archimedis Opera: Londini, 1675. 4to.

Some of his fine spirited Latin compositions, among which are his Epistle to the Master and Fellows of Trinity College<sup>a</sup>, and Letters addressed, when vice-chancel-

<sup>a</sup> I have already informed the reader, how high a value I set on the Chronological MS. Index, with copious Extracts, 2 vols. 4to. which I possess, of Hare's Collections: the following letter, written by Dr. Barrow, as vice-chancellor, to Mr. Hare, will shew that I do not prize them too much. Having some private feelings to gratify, and the whole letter being in so elegant, elaborate a style, I cannot deny myself the pleasure of copying the whole.

“Libros<sup>b</sup> tuos jam iterum descriptos, alia forma, novo habitu, academiae repraesentatos, prid. non. Maii frequenti senatu suscepimus, ornatissime Haree, qua laetitia, quo studio, ipsi optime intelligimus; sed et tu facile conjicies, qui nec tantae utilitatis, quantam ea res nobis affert, nos ignaros, nec in tam singulari beneficio posse ingratos esse existimabis. Equidem ut primum eos aspeximus, attrectavimus, legimus, nihil prius nobis fuit atque antiquius, quam ut, quoniam referendae gratiae pares in praesenti esse non possemus, de agendis saltem gratiis cogitaremus. Neque enim academici quum simus, ii esse debemus, aut vero hercle esse possumus, qui beneficia ab aliis libenter accipere, nulla eisdem officia reponere, velimus. Id a nobis expressit partim spectatus ille amor tuus, qui te semel tantum in nos esse beneficum non patitur; partim rei ipsius magnitudo, quam non magis prope confectam nobis esse laetamur, quam potuisse confici admiramur. Nam ut de sumptibus taceamus (quos tamen in hanc rem erogari maximos necesse fuit)

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<sup>b</sup> Dr. Ward adds, Hi libri antiquitates, jura, et immunitates academiae continebant, quorum volumina aliquot quantivis pretii a se scripta ei donavit Robertus Hare, Gonvilli et Caii collegii commensalis. *Fid. Fuller's History of the University of Cambridge*, p. 15. *A. W. Hist. et Antiq. Univers. Oxon. L. 11*, p. 390. *Nicolson's English Historical Library*, p. 150.

lor, to the chancellor, Lord Burleigh, and others, are published in Dr. Ward's Appendix to the Lives of the Professors of Gresham College.

John Mapletoft, commenced A. M. in 1655, and proceeded M. D. in 1667, and in 1675 was appointed professor of physic at Gresham College. His Pleadings at

quantae assiduitatis, quanti laboris, cujus lucubrationis erat, tot res, tam varias, tam abstrusas ac reconditas investigare primum, atque e tenebris eruere; deinde inventas describere saepius, chartisque mandare, idque non conducta scribarum opera, sed sua<sup>a</sup> aut unius aut certe potissimum diligentia? Illud vero quam divini animi, quam singularis prudentiae esse putandum est, res tam locis tam temporibus dissitas in paucorum voluminum angustiis includere, tam re atque natura discrepantes apto cujusdam rationis ac methodi vinculo astringere inter se ac colligare; sic ut praeterita cum praesentibus, latissime fusa exiguis finibus, pugnantia minima tantum animi contentione comprehendamus? Nam utilitatem tanti operis fruendo nos quidem magis percipimus, quam praedicando exprimere possumus; ex quo et singula collegia, et academia universa illud imprimis est consecuta, quod dum sua, dum oppidanorum omnia privilegia, ac firmamenta intelligit, et principum munificentia commodius uti, et inveterati hostis impetus facilius refutare possit. Hoc nos munus tam tibi arduum, tam nobis fructuosum, non amplexemur et exosculemur? non gratissimis animis interpretemur? Nos vero et facimus quidem, et semper faciemus; teque oramus vehementius, ut quo studio ipse in nobis ornandis fueris, eodem nos in te amando colendoque esse putes; neque quicquam existimes, aut beneficio tuo gratius aut teipso academiac charius esse posse. Vale, ac macte hac virtute, officio, pietate in rempublicam literariam esto. Cantab. e senatu nostro pridie non. Maii 1591.

Tui merito studiosissimi, procan.  
et reliquus senat. Cantab.

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<sup>a</sup> Ita codex.

Gresham College, as he calls his English Lectures, have been greatly admired. His first lecture is on the Motion of the Heart, and the Circulation of the Blood, the discovery of which he gives wholly to Dr. Harvey. His Latin Lectures, (*Prælectiones in Collegio Greshamensi*, 1675,) being a History of the Art of Medicine, and the Origin of its Invention, is copied entirely, for its curiosity, into the Appendix of Dr. Ward's *Lives of the Professors of Gresham College*. Dr. Mapletoft, also, translated into English a famous work of Dr. Sydenham's<sup>a</sup>.

In 1682, he took deacon's and priest's orders, and in his theological capacity published several sermons and tracts of a practical character. He died in 1721, aged 91.

With respect to Mr. Cotes, I shall let his admired inscription on his monument in this college-chapel say, presently, every thing for him, which is proper and honourable: and of Sir Isaac Newton I can advance nothing beyond what has already been stated. The two or three hints which follow must be referred to Mr. Whiston, Bishop Pearce, and Mr. Thomas Baker.

Not to repeat, then, any thing concerning Sir Isaac's mathematical works—every body has heard, also, of his chronological; and every body knows they are not in *general* repute. Among other learned men, Mr. Whiston, who succeeded him in his Lucasian professorship, attacked them in form, and with the utmost deference to Newton's mathematical knowledge,—which he considered all but divine,—he treated his chronology, not merely with

<sup>a</sup> *Observationes medicæ circa morborum acutorum Historiam et curationem*. The other Latin works of Dr. Sydenham were translated into English by Mr. Gilbert Havers, of Trinity College, a friend of Dr. Mapletoft. Dr. Ward's *Lives*, &c. p. 275.

little ceremony, but (for Whiston thought the scripture prophecies, and scripture chronology<sup>a</sup>, his peculiar field) with all the air of a complete triumph. "Had he (Sir Isaac) been alive," says Whiston, "when I wrote against his chronology, and so thoroughly confuted it, that nobody has ever ventured to vindicate it, that I know of, since my CONFUTATION was published, I should not have thought proper to publish it during his life-time, because I knew his temper so well, that I should have thought it would have killed him<sup>b</sup>." This I mention not as taking any side in the controversy, but merely as matter of anecdote. This curious man, (Whiston,) says, "Sir Isaac, was afraid of him for the last thirteen years of his life."

But let us just notice what stress was laid on his chronology by Newton himself. Bishop Pearce seems to have possessed his confidence on this subject; and his favourite work, (such to him, it seems,) was his book on the scripture chronology.

From a curious interview between these two eminent men, a little before Sir Isaac's death, it appears, that he was then preparing it with great care for publication—it having been published abroad without his permission—and that he had been employed on it for thirty years<sup>c</sup>.

<sup>a</sup> Yet have we seen how full of whim and mistake he was himself, in regard to the times, when the Turkish empire was to be extirpated from Europe, and the French government to be entirely destroyed, which were to be effected, according to Whiston, in 1716, by Prince Eugene. Was there less of whim in what he said in regard to England? I allude to an interpretation he puts on a passage in the Revelations, (in ch. 13.) in reference to the failure of a scheme of Bishop Gibson's? See Whiston's Essay on the Revelations, p. 320.

<sup>b</sup> Whiston's Memoirs, vol. i. p. 294.

<sup>c</sup> See the account of this interview, given by Bishop Pearce, in his own Memoirs, written by himself, and prefixed to his Works, published since his death by his chaplain, Mr. Derby.

The following letter of Baker's to Mr. Cook <sup>a</sup>, I copy from Masters <sup>b</sup>.

“ WORTHY SIR,

“ To your enquiries I answer, Isaac Newton was admitted into Trinity College, under Mr. Pulleyn (the same I presume, that was afterwards Greek professor,) June 3 1661, Art. Bac. 1664-5, Art. M. An. 1668. He was likewise admitted Socius Minor Col. Trin. Oct. 2, 1667, and Socius Major the year following. He succeeded Dr. Barrow as Mathematical Professor, Nov. 8, 1669, who, though he was not his tutor, instructed and encouraged him in the study of the mathematics.”

Dr. Zachary Pearce, bishop of Rochester, was first fellow of this college, a critic of correct taste and much reading. While undergraduate, he published an edition of Tully's Offices, on a plan that gained him great credit, both at home and abroad, and he afterwards published his book de Oratore, on the same plan, and Longinus de Sublimitate: he was one of the writers in the Spectator; and his Commentary and Notes on the New Testament have been much admired. He became fellow of the college through Dr. Bentley's interest; but he took part against him on the subject of his intended new edition of the Greek Testament, and the Review of Dr. Bentley's text of Paradise Lost, is certainly Pearce's, though without his name. There are, besides, several volumes of his sermons in print. He is a singular instance of one, who was anxious to *resign* a bishopric, and kissed

<sup>a</sup> Mr. Cook wrote Notes on Sir Isaac Newton's Chronology.

<sup>b</sup> Memoirs of the Life and Writings of the late Mr. T. Baker, &c. p. 73.

hands as a pledge; but after all, was not permitted to resign. He lived to an advanced age. There is a bust and elegant inscription to his memory in Westminster Abbey. He took the degree of A. M. in 1717. The degree of D. D. was conferred on him by the Archbishop of Canterbury, (Dr. Wake,) in 1724. He died in 1774.

Conyers Middleton, fellow, took his degree of A. M. in 1706, and in 1717, proceeded D. D. by royal mandate. He was principal librarian of the University, and in 1731 was chosen the first Woodwardian professor of physiology\*. Two years after he resigned the office, and was succeeded by Mr. Charles Mason. He published various books, and left behind him many unpublished MSS. But I shall only notice the most remarkable of his publications.

The History of the Life of Marcus Tullius Cicero, first published in 1741, by subscription, in quarto, has gone through several editions, in octavo, and, though not without some censures<sup>b</sup>, gained the author great celebrity. He also printed, in 1743, Cicero's Epistles to Brutus, and

\* I omitted, in the proper place, describing this professorship, and have passed over Dr. Woodward, the founder, who, I find, by Dr. Ward's Lives of the Professors of Gresham College, was of Magdalen College in this University. I shall speak both of Dr. Woodward and of the professorship founded by him, in some following page.

<sup>b</sup> The Epistles of Tully are many of them indifferently translated; but the principal objection made to the work, is, what has been observed by Mr. Wharton, and Dr. Parr, that the author borrowed too liberally from Bellendenus, (de Tribus Luminibus Romanorum,) and without any acknowledgment. *Permolesse autem fero, says the latter, potuisse eum, qui ingenii tam aeris elegantisque esset, laudibus Bellendeni meritis ac debitis privare. Fidentissimè enim confirmaverim, ex Bellendeni opere non solum suppellectilem sibi sublegisse satis lautam atque amplam, sed libri ipsius prope formam, qua res ferret, adumbrasse. Præfat. ad Bellendenum de Statu Civili, &c.*



Brutus's to Cicero, with the Latin text on the opposite page, and English Notes to each Epistle, and a Dissertation in defence of their authenticity.

After travelling abroad, and returning to Cambridge, in 1725, Dr. Middleton published a Letter from Rome, shewing the exact conformity between Popery and Paganism, or the Religion of the present Romans derived from that of their Heathen<sup>a</sup> Ancestors, a small work, but full of curious matter. He afterwards republished it, with a long Prefatory Discourse, vindicating it from some charges of a Popish writer, and with a dedication to Dr. Gooch, Bishop of Norwich. He also wrote several sharp pamphlets in the dispute in which Dr. Bentley and Trinity College were so long engaged.

His Letter from Rome raised Middleton's name very high among the English Protestants; but by another work, allowed on all hands to be learned, he exposed himself to many attacks, both from Protestants and Papists:

Wolfius in his edition of Four Orations of Tully, Berlin, 1741, points out his three capital faults,—in over-charging the character of Cicero—in laying too great stress on his political, and too little on his literary character—and in exceeding the bounds of historical truth. See a note by Mr. Gough, in Nichols's fifth volume of Literary Anecdotes.

<sup>a</sup> It may be thought, perhaps, by some, that here too the Dr. had in view a small, though judicious, and little known piece, (written by a Mr. Delaune, author of the Plea for the Nonconformists, in Charles II.'s reign.) It is entitled, *Εἰκὼν θηρίου*, The Image of the Beast. It is printed in three columns. In the first, the author gives the head, members, and ceremonies of Heathen Rome—in the second, the head, members, and ceremonies of Popish Rome, shewing its conformity with Paganism—in the third, the head, members, and ceremonies of the Christian Church. The subject, however, has frequently been alluded to, and written upon; nor do I say that Dr. Middleton ever saw this little piece. But I mention it for the sake of noticing the circumstances in which these two writers resembled each other. Dr. Middleton, by travelling to Rome, saw what he described, and Mr. Delaune had been educated in a friary. Mr. Delaune's *Εἰκὼν θηρίου*, and Plea, were republished in 1704.

This work is entitled a Free Enquiry into the Miraculous Powers, which are supposed to have subsisted in the Christian Church, from the earliest ages through the several successive centuries. As a precursor to this he first published his spirited Introductory Discourse, which was afterwards published with the work itself.

Besides these works, Dr. M. wrote a Dissertation on the Roman Senate, and a work in Latin, on German Monuments of Antiquity, finely printed in royal quarto, and ornamented with twenty-three copper-plates, which are curiously engraved<sup>a</sup>. In this work he describes his own Antiques, and the Ægyptian mummy in the University Library. I shall just add, that amidst his other literary pursuits, he kept in view his peculiar duties as public librarian. On being appointed to that office he printed a small piece on the proper Method for arranging the books; and in 1735, a Dissertation on the Origin of Printing.

<sup>a</sup> This elegant writer, profound reader, and accomplished man, died in 1750, aged 67.

We shall now consider some of our eminent antiquaries.

Samuel Knight, student, was author of the Lives of Erasmus and dean Colet, the celebrated founder of St. Paul's school<sup>b</sup>, as famous almost at Oxford, as Erasmus

<sup>a</sup> The title of this work is, *Germana Quædam Antiquitatis Eruditæ Monumenta, quibus Romanorum veterum Ritus varii tam sacri, quam profani, tam Græcorum quam Ægyptiorum nonnulli illustrantur, Romæ olim maxima ex parte collecta, ac Dissertationibus jam singulis instructa.* His appendicis item loco adjuncta est *mumiæ Cantabrigiæ Descriptio.*

<sup>b</sup> *Rei Antiquariæ cujuscunque generis cultor studiosus, præcipue vero famæ virorum ingenii, virtutis et literarum laude maximè insignium fautor eximius; prout ea quæ scripsit de vitâ rebusque gestis celeberrimi*

was at Cambridge. Both lives were of use to Jortin, in his *Life of Erasmus*, though he treats of Erasmus's *Life* in a different manner from Knight's, and has pointed out several errors in it. Samuel Knight took his A. M. degree in 1706, proceeded S. T. P. by royal mandate, in 1717, was prebendary of Ely, and rector of Bluntesham, in Huntingdonshire. He died in 1746.

James Bentham, A. M. 1738, and F. A. S. 1767, was prebendary of Ely, author of the *History of the Conventual and Cathedral Church of Ely*.

This *History* is divided into five periods. The first begins with the foundation of a church and monastery at Ely, by Etheldreda, queen of the Northumbrians, A. D. 673, and shews the state of it under several abbesses, till its destruction by the Danes in 870; the second contains the state of this church, whilst in possession of the secular clergy, to 970; the third, the re-establishing of it for monks, by our Saxon king Edgar, with its government under abbots; the fourth relates to the conversion of the abbey into a bishopric, in 1109, and includes the succession of the Bishops to the dissolution of the abbey, under Henry VIII. The fifth begins with the establishment of a dean and prebendary, by Henry, in 1541, extending to the year when this *History* was printed at Cambridge, (1771.) It contains, also, a valuable appendix, of charters and other public instruments, relating as well to the conventual as cathedral church of Ely. I have had frequent occasion to speak of the literary character of this *History*: so I shall only add, that it is adorned with copper-plates, and

*Erasmi et Coleti palam testatum faciunt. Inscription on Dr. Knight's monument at Bluntesham. See Bentham's Hist. and Antiquities of the Cathedral Church of Ely, p. 265.*

beautifully printed, having been done under the most particular attention of the author's brother, Mr. T. Bentham, who was at the time printer to the university. A new, and equally beautiful edition of this History was printed in 1812, by the author's son, with additions relating to what had been said of Mr. Bentham's having received his ideas on Saxon architecture from Mr. Gray, which is shewn not to have been true.

Francis Peck, student, A. M. 1713, and F. S. A, 1732, combined in his character, antiquities, poetry, criticism, and divinity. His writings are very numerous, and several of considerable character, particularly his *Academia Tertia Anglicana*, or the *Antiquarian Annals of Stamford*, in Lincoln, Rutland, and Northampton shires, containing the History of the University, Monasteries, Guilds, Churches, Chapels, Hospitals, and Schools there, with forty-one copper-plates, in two volumes.—His *Complete Catalogue of all the Discourses written both for and against Popery*, in the time of James II. two volumes in quarto, 1740, the first called, *Memoirs of the Life and Actions of Oliver Cromwell*; the second, *New Memoirs of the Life and Poetical Works of Mr. John Milton*.—*Explanatory and Critical Notes on divers Passages of Shakspeare*: of which work it has been observed, and admitted, that it first pointed out the way, since pursued by Farmer, Steevens, Malone, and Reid, in their criticisms on Shakspeare.—*Desiderata Curiosa*, two volumes, or a *Collection of divers Scarce and Curious Pieces*, relating chiefly to matters of English History, with choice Tracts, Memoirs, Letters, Wills, &c. The last work published by him were four Sermons, in 1742, entitled, of Grace, and how to excite it:—*Jesus Christ, the true Messiah, proved from a consideration of his miracles in general*:—*Jesus Christ the true Messiah, proved from a considera-*

tion of his Resurrection in particular.—The Necessity and Advantages of good Laws and good Magistrates, delivered in two visitation and two assize sermons.

This learned and laborious man died in 1743, and, at the time of his death had in view nine different works, some of considerable extent, and in the prosecution of which he had made considerable advances\*.

Michael Lort, fellow, commenced A. M. in 1750, and proceeded D. D. was F. S. A. and F. R. S. chaplain to Archbishop Cornwallis, and librarian to the famous collector of books and MSS. Dr. Richard Mead. He was also librarian to the Archbishop of Canterbury's Palace of Lambeth. Through Dr. Mead he became acquainted with Dr. Askew, and was one of the many Cambridge antiquaries and critics, who used to regale themselves with the feast of Dr. Askew's delicious MSS. and dainty splendid editions of Greek and Roman classics. He was also himself a great collector of curious books, though in a different taste, and was well acquainted with the most eminent antiquaries of the last century.

Dr. Lort was eminently serviceable to many writers, and sent various communications to the *Archæologia* and *Gentleman's Magazine*. He did not publish much himself. There are two or three printed sermons of his, and a short Commentary on the Lord's Prayer, in which he translates, *του πονηρου*, the devil, the calumniator, the evil one, as also does Bishop Pearce. He died in 1790.

Charles Mason, fellow, S. T. B. in 1736, and S. T. P. 1749, was Woodwardian professor, and eminent for his

\* An account of all the published works of Mr. Peck, and of what he left unfinished in MS. may be seen in vol. i. of Mr. Nichols's *Literary Anecdotes of the XVIIIth Century*.

acquaintance with natural history. I have already mentioned him as having left some collections in MS. towards a history of Trinity College, and he is mentioned by Mr. Masters, as having made similar collections in reference to the University<sup>a</sup>. Morris Drake Morris, Esq. late fellow commoner of this college, made some collections for an *Athenæ Cantabrigienses*, which are selections and translations from printed books, and being given to Mr. Cole by Dr. Middleton, may be seen in Cole's MS. Collections in the British Museum.

It has been hinted in a former page, that this college enjoys some advantages peculiar to itself<sup>b</sup>. Such are the nature of the fellowships, all being open to competition, unconfined to any county or school. The prizes, too, are numerous, and the examinations strict; circumstances, these, all highly auspicious and favourable to literary improvement. Add to this some motives that predispose to the study of Greek literature, and still more of Hebrew. We accordingly find, that from the time of Joshua Barnes, 1712, to the present time, all the Greek professors, except one, have been of this college, and all the Hebrew from about the same period. To say nothing of that great constellation of mathematicians, the first in Europe, that shone forth, as we have seen, at the same time, holding out a glorious light, and naturally enkindling in students a spirit of laudable emulation, and irresistible ambition.

<sup>a</sup> Hist. of Bene't College.

<sup>b</sup> Here, however, I must not forget what Mr. Ascham says, speaking of his own college: "Yea, St. John's did then so flourish as Trinity College, that princely house now, at the first erection, was but *colonia deducta* out of St. John's, not only for their master, fellows, and scholars, but also,—which is more—for their whole, both of learning and discipline of manners: and yet, to this day, it never took master, but such as was bred up before in St. John's. *Schoolmaster*, p. 169.

Of the Hebrew and Greek professors I shall notice such as are known by any publications, though as to the Hebrew, I recollect but one who published any thing: William Collier, B. D. 1789, Heb. Pr. 1771, published two volumes of poems, and poetical criticisms; but no publication, as I am aware of, has proceeded from the professors of Hebrew, in their proper literary department; a proof that I have been correct in what was said in my first volume on this subject.

Thomas Pilgrim, fellow, S. T. B. 1716; Greek professor 1712; assisted in a Greek grammar, by Mr. George Thompson. Thomas Francklin, A. M. 1746, S. T. P. 1770, fellow, Greek professor, published sermons, and was concerned in some joint publications, but is best known by his translation of Sophocles and Lucian. He died vicar of Thundridge, Herts.

Richard Porson, A. M. 1785, was chosen fellow in 1782; but not choosing to comply with the law of this society, that fellows, after seven years standing, must take holy orders, he resigned his fellowship, but was made Greek professor in 1792.

Some remarks have already been made on Porson's style of criticism, and his edition of some of Euripides's plays: but there remain a few things to be remarked in this place.

While an under-graduate, he furnished an edition of Xenophon's Anabasis, by Hutchinson, with some short, pithy remarks, relating to MSS. which the editor either had not examined, or had examined negligently; and the preface is full as pithy\*. These were our young Grecian's Primitiæ, First Offerings. In 1790 he furnished the

\* *Lectori, si quis erit.*

new edition of Toup's *Emendations on Suidas*, then publishing at the Clarendon press, with a few short notes<sup>a</sup>; the same year he published his controversial work, which obtained him so much celebrity—"Letters to Mr. Archdeacon Travis, in Answer to his Defence of the Three heavenly Witnesses," 1 Joh. v. 7. a work of no great consequence as to the subject (for Sir Isaac Newton had proved the passage to be a spurious text before), any more than the subject of Bentley's famous dispute about Phalaris's Epistles—it being, in fact, of no great consequence whether they were written by a tyrant, or a sophist. But both the one controversy and the other furnished the writers with a fair opportunity for a display of their great stores of reading, for their much promptness of remark, and their acuteness of criticism: and our professor has, in the judgment both of Trinitarian and Unitarian expositors, set the question completely at rest.

In 1793 he brought through the press the fine edition of Heyne's *Virgil*, in four volumes. In a short preface, he informs his readers that he had only inserted a few conjectures of other learned men, and made some small additions to the Index. But the beautiful edition of *Æschylus*, published at Glasgow in 1795, must be considered Porson's, the corrections and different readings being all his. Schutz has subjoined them to his own edition of *Æschylus*, published in Germany, and with most honourable acknowledgment to the learning and judgment of our Cambridge critic.

<sup>a</sup> *Emendationes in Suidam et Hesychium, et alios Lexicographos Græcos. Scripsit J. O. Toup, 1790.*

• Mr. Porson wrote the *Notæ Breves*. Vol. iv. p. 435, &c. to the end.



Among the intended publications of Mr. Porson's, must be considered the Greek Lexicon, written by Photius, patriarch of Constantinople in the 7th century. This had been twice copied by him, for the purpose of publication; the first copy having been destroyed in the fire at Merton, it being at the house of his brother-in-law, Mr. Perry, where the fire happened. This Lexicon, when published, with fac similes of the MS. cannot fail of being highly acceptable to the learned world, both as a curious Greek Lexicon, and as a specimen of Greek palæography.

Since Mr. Porson's death, have been published, by Mr. Blomfield, the professor's *Adversaria*, containing *Observations on Athenæus*, and his *Thesis on Euripides*, delivered at Cambridge, on being appointed Greek professor.

This acute and learned critic died in 1809, aged<sup>1</sup> 49, and was buried in the college chapel, on the north side of Sir Isaac Newton's monument.

I omitted designating Dr. Lort, as Greek professor, and editor of, "a Projecte conteyning the State, Order, and Maner of Government of the University of Cambridge, as now to be seene in the Three and Fortieth Yeare of the Raigne of our most gracious Sovereigne Lady, Queen Elizabeth." Camb. 1769. 4to.\*

Charles Colignon, M. B. 1749, M. D. 1754, was fellow, and chosen professor of anatomy 1753. He published *Miscellaneous Works*, in Verse and Prose, by subscription, in 1786.

\* The Professor printed it from a MS. presented, it is supposed, to Lord Burleigh, on his being made Chancellor in 1600, as Mr. Astle found it among his papers.

John Warner, A. M. 1761, S. T. P. 1778, was chaplain to the English embassy at Paris, before the French Revolution, and an admired preacher; but is now better known as the author of a valuable book, entitled *Metronariston*<sup>a</sup>, or a new Pleasure recommended, in a Dissertation upon a Part of Greek and Latin Prosody, well worthy the attention of our public schools. Dr. Warner also published a translation of a Spanish romance, entitled, Friar Gerund, and one or two sermons.

Matthew Raine, fellow, S. T. B. 1794, S. T. P. 1799, the eminent upper master of the Charter House school, and a judicious critic, the confidential friend of Mr. Porson; and I have placed him next to his other friend, Dr. Warner, as having adopted much of his theory of *Metronariston* into the Charter House school.

<sup>a</sup> It is certain the ancient Greeks and Latins read and wrote with a regard both to *syllabic* and *accentual* quantity, and by a happy union of both, was formed the harmony of their poetry, and the numerous composition of their prose. This mode of delightful combination seems lost among us. It was first broken in upon by what is called *accentual* quantity, and we now retain accents without bringing them into use. See Mr. Harris's *Philological Inquiries*, Part 2, Ch. 2. Dr. Warner confines his attention to quantity, and shews how, by our present way of reading the Greek and Latin poets, we violate not only melody but sense, and one of the first quotations produced by him is a happy illustration of his theory—the two concluding lines of Ajax's admired prayer.

Ποιησον δ' αἰθερην, δος δ' ὀφθαλμοισιν ἰδισθαι,  
 ἔν δ' εἰ φαει καὶ εὐκλειστον ἔπει νύ τοι εὐαδὲν οὕτως.

This theory of Dr. Warner's is founded on that of Adolphus Mackerchus, in his Commentary, de veteri et rectâ pronunciatione Linguae Græcæ, and of Vossius, who, in his treatise, de Poematum Cantu, supports, in part, the same system.

There is a full length portrait of Dr. Raine in the hall of the Charter House, and an inscription to his memory in Gray's Inn chapel, where he was preacher, will say every thing of him that is proper. It was written by Dr. Parr <sup>a</sup>.

Thomas Jones, fellow, commenced A. M. 1739: he was not a less distinguished mathematical tutor in this college, than Dr. Raine was a classical, in the Charter-House school.

Being generally allowed to be one of the most eminent tutors in the University, of his time, I am constrained to follow the same rule in regard to Mr. Jones, that I have towards Dr. Raine, for he also has erected no monument to his fame: the only piece printed of his being a "Sermon on Duelling." He was a man of strict principle, and devoted himself to the conscientious and laborious office of a college tutor. He never held any church preferment: but of one, who so sedulously, conscientiously, and affectionately devoted himself to the improvement of his pupils in the higher sciences, the memory cannot be soon forgotten in the college.

<sup>a</sup> Since writing the above, I have perused Dr. Parr's honourable inscription to Dr. Raine, in Gray's Inn chapel, and take the pleasure of copying that part of it which relates to the office in which Dr. Raine was universally allowed to be so eminent, and to the affectionate discharge of which no better testimony could have been given than that subjoined.—

"Matthæo Raine, S. T. P. ———— Magistro Liberalium Artium, Græcis et Latinis Litteris apprime docto, et Præceptori recte Vivendi, propter suavitatem sermonis atq. morum dignissimo qui in loco sancti Parentis haberetur, Discipuli ejus sua sponte suoque sumtu.

H. M. P. C. C.

Dr. Raine died in 1811, aged 51.

Fine as the bust is, erected to his memory, on the north side of the chapel, it is not reckoned a good likeness: but every one who recollects the features of Mr. Jones, (προς εidos αυτοφυεις ελιδας<sup>a</sup>) may contemplate one in this chapel very near, Mr. Jones's countenance being universally allowed to bear a strong resemblance to that of Sir Isaac Newton.

Thomas Robinson, fellow, was A. B. 1772, and proceeded A. M. 1775. He was a person of a serious thinking turn of mind, early attached to those views of Christianity called, by one class of divines, evangelical, in contradiction to those called, by others, rational, and which are sometimes denominated methodistical. He settled in the town of Leicester, where, being a good scholar, and a man of active benevolence, he became a very popular preacher, and published Sermons, with other theological tracts; but is best known by his volumes of Scripture Biographies.

John Tweddle, fellow, A. M. 1793, was an eminent classical scholar, and obtained more classical prizes, I believe, at Cambridge, than ever fell to the lot of an individual. One year (1788) he carried off *all* Sir William Browne's prizes, for Greek Ode, Latin Ode, and Greek and Latin Epigrams; the next, those for the Greek Ode and Epigrams. In the year 1790 he obtained one of the classical medals; in 1791, and 1792, a *Bachelor's* prize, each time: a like proportion of prizes he obtained in his college. These were all published in 1793<sup>b</sup>, and, for liberality of sentiment, variety of mat-

<sup>a</sup> Miltoni, in Effigiei ejus Sculptorem.

<sup>b</sup> *Prolusiones Juveniles, Præmiis Academicis dignatæ.*

Auctore Ioanne Tweddle, A. B.

Trin. Coll. Cant. Socio.

ter, and elegance of composition, form a rich classical bouquet. Yes! the friends of genius and literature, perhaps, could have wished that, true to his own poetry<sup>2</sup>, he had never left his dear native England. But the feelings excited by poetry are often transient. After leaving college, and studying the law a year or two, in the Temple, he travelled abroad, and died at Athens.

“Fame is the spur, that the clear spirit doth raise,  
(That last infirmity of noble mind)  
To scorn delights, and live laborious days;  
But the fair guerdon when we hope to gain,  
And think to burst forth into sudden blaze,  
Comes the blind Fury with th’ abhorred shears,  
And slits the thin-spun life.”—“But not the praise,”  
Phœbus replied.—

*Milton’s Lycidas.*

Once more we have to drop a tear over promising talents early blighted,

As flowers by frost, that their gay wardrobe wear,  
When first the white-thorn blows.

Philip Mallet possessed a great ardour for political and metaphysical inquiry, but took no degree: betaking himself, on leaving college, to the study of the law, he became a student of Lincoln’s Inn. In 1808 he pub-

\* ————— Πα δ’ ἐντι το φερτατον; πα;  
Ω’ Ἄβιον, Γα ματερ, εχοντι τον νουν  
Οιον εσσι κταμα ποθεινον! Ειην,  
Μευ Βιοτοιο  
Οτ’ι περ λελειμμεγαν εντι, προφρων  
Τιν συνοικος

N. 1. Batavia Rediviva.

lished an edition of Bacon's Advancement of Learning, with some pertinent reflections on the author; the same year, an Abridgment of Locke (incomparably the best), with a well-written, judicious Preface; and in 1812 Hobbes's Treatise of Human Nature, and that on Liberty and Necessity; the latter being much of a platform to Mr. Collins's treatise on the same subject, as the former held out a strong light to Locke. To Mr. Hobbes's treatises is prefixed a well-wrought account of his writings by the editor. In the several narratives, Mr. Mallet discovers a thorough insight into the characters of the authors, and their writings, and gives evidence of his own probity and discrimination. He died in 1812, aged 36.

Samuel Brooke, in James I.'s reign, was overlooked in his proper place; but he must not be left out of our list, though it were only to shew the shifting of theological opinion in that period, and the *influence* which moderated and controlled it: some curious particulars in the note will illustrate this subject<sup>a</sup>.

<sup>a</sup> The following is part of a letter, written by Archbishop Laud to Dr. Brooke: the original is in Trinity College library.

“For your *pastoral* I take little care, but wish it well: but for your ——— tract, I must needs say thus much; 15 years study cannot but beat out something, and I like it well, that you mean to have the judgment of so many and such able men upon it. And if God give me leisure, and the tract be not too long, I shall be glad to read it too; and the making even of the old way will to most men seem better than making a new. Nevertheless, I am as yet where I was; that some things about these matters are unmasterable in this life: neither can I think any expression in these matters to be so happy, as to settle all these difficulties, and however, I do much doubt whether the king will take any man's judgment so far as to have these controversies any further stirred.”

Samuel Brooke took his degree of B. D. in 1607, that of D. D. in 1615, in 1629<sup>a</sup> he became master of the college. He wrote some Latin comedies, which were performed with great applause before James I. at Cambridge, in 1613. In 1612 he was appointed professor of divinity at Gresham College, but resigned, on obtaining the mastership of this.

I am not aware that any of his comedies are printed, nor any of his theological theses, except one, the title of which will be found in the notes. He is said, also, to have written much on predestination and the 39 Articles. He died in 1631, and was buried in the college chapel.

Now let us take a turn into our other poet's corner:

The title of Dr. Brooke's curious printed Thesis is as follows: *De Auxilio divinæ Gratiae, Exercitatio Theologica, nimirum an possibile sit, duos eandem habere gratiæ mensuram, et tamen unus convertatur et credat, alter non.* See Dr. Ward's *Lives of the Professors of Gresham College*, p. 56.

From a letter of this learned professor's to Laud (preserved by Mr. Prynne), taken in connexion with the archbishop's to him; it appears, that the ruling clergy of that period, supported by James I. were for settling the church of England according to the Arminian system; and yet the *very last* parliament before were for settling it according to the Calvinistic. See Rushworth's *Collections*, vol. 1. Can we then be surprised at Protestant Reconcilers, and Dr. Paley's *Theory of Accommodation*? Perhaps it may not displease some readers, that one of Mr. Tweddle's *Prolusiones Juveniles*, alluded to in the last article, is a vindication of that very doctrine of Paley's; in unum, quod expedit Hominibus, Homines obligat. No. viii.

<sup>a</sup> According to the college register: Anthony Wood (*Athenæ Oxon.*) who often undertakes to be a guide in Cambridge matters, when extremely out of the way himself, dates the time of Dr. Brooke's appointment to the mastership about the time of his taking his doctor's degree.

and here we have John Studley, who, in Elizabeth's reign translated some of Seneca's tragedies into English verse; George Villiers, Duke of Buckingham, author of the *Rehearsal*; Dr. Legge; Capt. Ayloffe; Sir Aston Cockayne, a dramatic writer in Queen Elizabeth's reign; Mr. Smith, author of a volume of *Miscellaneous Poems*; George Granville, Lord Lansdowne, writer of plays, and of verses of gallantry and wit; Dr. Rich. Duke, in Queen Anne's reign; Nathaniel Lee, the admired writer of tragedies; Mr. Samuel Cobb<sup>a</sup>; Lewis Eusden, Esq. (fellow) poet laureat; and Major John Hanway<sup>b</sup>.

Passed we had before some prose writers, who, occasionally, wrote in verse; and from that numerous class of writers, who rose, and shewed some lustre, till overpowered by the splendour of Shakspeare<sup>c</sup>, some, perhaps, might be pointed out, who were of this college; and though of Bentley I never saw in verse but four poor lines, yet Francklin, who could translate Sophocles, and Porson, who could write verse with point, are entitled to a place among our poetical writers: we have already, too, seen Tweddle.

Hitherto of learned men: still we have to speak of our college edifices; but I by no means shall aim to proportion my narrative to the grandeur and extent of the objects, by a length of description, and minuteness of discrimination.

Enter you ought at the eastern gate, if you wish to

<sup>a</sup> He translated a poem called the *Mouse Trap*, and published a volume of poems in 1722.

<sup>b</sup> He translated some of the *Psalms of David* into verse, and also some of *Horace's Odes*, *Catullus*, *Martial*, &c.

<sup>c</sup> Phillips's *Theat. Poetarum* (even the edit. of 1800) and Ritson's *Bibliotheca Biogr.* rarely ever notice the Colleges.



follow the true course of the buildings, and to perceive their full effect. The eastern court is in a high degree magnificent. As you approach, the partial view of the western side, caught through the gateway, if open, will appear pleasingly picturesque: the gateway itself adorned on each side with towers, is worthy of being the entrance to a stately quadrangle<sup>a</sup>; grand, without being tawdry, and its ornaments are appropriate, without being trifling. What is proper here, the *sacredness* of the place renders improper at King's chapel; for the arms and inscriptions of the founders serve as records; and though the statue of Harry VIII. as well as those of other royal founders within the court, are loose pieces of statuary, without the fine air of the Grecian antique, or the polish of modern art (for theirs was not the era of English statuary), still they must excite attention, and will leave the impression of fitness.

The eastern court consists of lofty towers, the chapel, master's lodge, and hall, with the apartments of the noblemen, fellows, and students, of different extent, and in different styles of building. This variety gives it the character of stateliness, and charm of extent; for, with respect to large buildings, it is a false principle in architecture, that uniformity constitutes its magnificence, as in poetry and music, that monotony generates the sublime<sup>b</sup>: in the latter, even the minuter parts have, if I may so speak, their greatness; and in the objects of sight, as

<sup>a</sup> ——— Ἀρχομενὺς δ' ἑρτοῦτ' προσώπων  
Χρηθεῖμεν τηλαυγες.

Pindar, Olymp. 5.

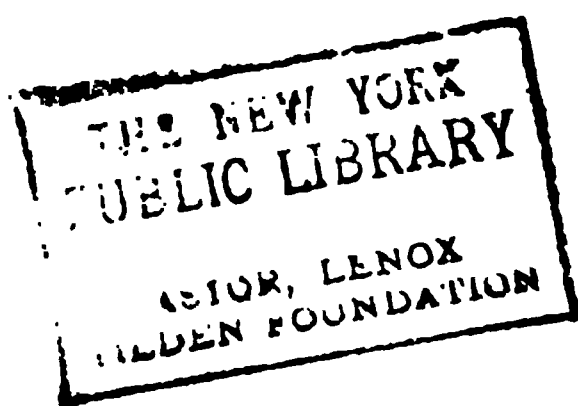
<sup>b</sup> Τα γὰρ μὲν Πολυπτῶτα λεγόμενα, Ἀθροισμοί, καὶ Ἀντιμειβάσεις, καὶ Κλιμακες, καὶ Ἀγωνιστικά, ὡς οἰσθα, καὶ πάντες υψοὺς, καὶ παθεὺς συνιργα.

Longinus de Sublimitate. Edit. Piercii, p. 135.



Trinity College Hall, Hartford, Conn.

Trinity College Hall, Hartford, Conn.



uniformity gives an appearance of diminution, variety gives that of extension<sup>a</sup>. Hence it is, that though this grand court of Trinity does not occupy a much larger space than that of Christ Church, Oxford, in perspective it appears considerably wider.

Of the separate buildings in this court, the chapel was built in the reigns, and at the expense, of the queens Mary and Elizabeth, in the taste of that period, with but little of the Gothic. If, as before hinted, the exterior façade of King's, being of the florid Gothic, has, perhaps, too much of little ornament, this may be thought to have too little: but the portico is elegant. The ante-chapel being open and undivided, leaves the view undistracted, nor is it as yet overcrowded with monuments and figures. Hence the few objects are more striking, and as implying more selection, leave an impression of greater character. The statue of Newton strikes immediately every beholder with reverence, and, as being the *great* work of Roubiliac, was universally admired, till a noble critic<sup>b</sup> thought he found in it an air of primness or spruceness: but the general feeling both of the expressed intellect of the philosopher, and the studied execution of the artist, is not

<sup>a</sup> The reader will take notice, that I am speaking of variety here merely in reference to its effect on objects of vision. Buildings raised at different periods do not always consult their relation to other buildings, but are commonly regulated on the principle of convenience at the time, and therefore do not always admit of architectural considerations. As to the faults, therefore, in this court, pointed out by Mr. Dallaway (Observations on English Architecture, p. 186), "that the habitable parts appear positively low, that the roofs expose a range of garret windows of a very awkward shape—that even in the specimen of the architecture in one angle, in which it was intended to rebuild the whole, the height is not sufficient for the space in which it stands—they should be made in reference to both those principles.

<sup>b</sup> Lord Orford.

likely to yield, and is so well expressed in the lines often quoted, that I venture, without apology, to quote them again.

Behold a prism within his hands,  
 Absorb'd in thought great Newton stands ;  
 Such was his brow, and look serene,  
 His serious gait, and musing mien,  
 When taught on eagle wings to fly,  
 He trac'd the wonders of the sky ;  
 The chambers of the sun explor'd,  
 Where tints of thousand hues were stor'd.

Behind the statue of Sir Isaac Newton is a tablet monument, to the memory of Mr. Roger Cotes, fellow of this college, the contemporary and friend of Sir Isaac. The inscription written by Dr. Bentley, forcibly expresses the genius of Cotes :

H. S. E.

Rogerus Roberti Filius Cotes,  
 Hujus Collegii S. Trinitatis socius,  
 Et Astronomiæ et experimentalis  
 Philosophiæ Professor Plumianus ;  
 Qui immaturâ morte præreptus,  
 Pauca quidem ingenii sui  
 Pignora reliquit,  
 Sed egregia, sed admiranda,  
 Ex intimis matheseos penetralibus,  
 Felici solertia tum primum eruta :  
 Post magnum illum Newtonum  
 Societatis hujus spes altera  
 Et Decus gemellum.

“ That is, who, being fellow of this college of Trinity, and Plumian professor of astronomy and experimental philosophy, hurried away by immature death, left few testimonies of his genius ; but those were select, were admirable, then first drawn out by the happy sagacity of

his own genius, from the most inward recesses of mathematics; next to that great Newton, the other hope, and twin ornament of this society." He died in 1716, aged 36.

The bust that was last erected, already mentioned as a good bust, but a bad likeness, expresses the sagacity, but not the gentleness and benevolence, of the late Mr. Jones. I mention this circumstance again, for the sake of inserting the note at the bottom of the page <sup>a</sup>.

If you felt and admired the effect produced by fine painted windows in the interior perspective of King's Chapel, you will feel and lament the want of them in this. But you must not fail to admire here, Mr. West's painting of Michael binding Satan, over the altar; nor to take your stand, during divine service, at the western end, near the statue of Newton: should there be excited within you no abstractions from the world, no grand sympathies, no religious affections, no poetic feelings—whatever opinions you may entertain of the human system—if you feel none of these, conclude that your mechanism is not right, and that you have no business there.

In your way to the hall you pass the master's lodge, a building of some extent, and rendered gay and agreeable by a few evergreens, and a parapet in front. Here it is, that kings and queens, princes and judges, are entertained, when honouring the university with a visit;—you will

<sup>a</sup> On viewing, some years ago, the bust of Newton, in the picture gallery at Oxford, I immediately perceived the resemblance, without knowing whose bust it was; and, on my observing to the guide, that it was a great likeness to the mathematical tutor of Trinity College, he replied, (he was himself not a young man,) that a person in years, to whom he was shewing the gallery some years ago, and who knew Newton, instantly recognized its likeness to Sir Isaac before he knew it was his bust.

conclude, then, that it is spacious within, and not only commodious, but magnificent: you will conclude, too, there are some good portraits here. Those reckoned the best are, the Earl of Essex, painted by Garrard: Josephus Justus, Julius Cæsar Scaliger, by Paul Veronese; and that of the founder, Henry VIII. by Lucas de Heera. This, indeed, is Henry the giant, being nine or ten feet in height. The adjoining hall is a fine old Gothic building, in which, though the square-headed windows are not in harmony with the style, they are more favourable to vision than the narrow pointed Gothic, a matter of greater account in a large room, where gentlemen dine; you are surrounded with portraits, some full-length, some original; and the principle of association may, perhaps, take precedence of the rules of your art.—You are encircled with mementos of some of the greatest geniuses this country has produced. When your surprise is allowed to abate, you will be at leisure to criticise.

Hence you naturally pass over to a combination room, a square elegant apartment, worthy of a great college, where the fellows meet, after dinner, to take their social glass, or to transact college business. Here too, are some good portraits. You will be at leisure to admire a fine painting of the Marquis of Granby leaning on his horse, a black groom standing by; and of paying your respects to two chancellors, Henry Seymour, Duke of Somerset, and Prince Henry, Duke of Gloucester\*, who were both educated in this college.

Pass we now to the western quadrangle. Here is nothing Gothic, nothing Roman: every thing is Grecian: and if this court does not equal the former in extent, va-

\* A full-length portrait, by Romney.

riety, and magnificence, it surpasses it in beauty, the whole being a mixture of the Doric and Ionic orders, a delightful combination of the characteristics of those orders, elegance, lightness, and strength.

This is called Nevile's Court, from Dr. John Nevile, the principal contributor towards the building. The whole quadrangle is said to have cost 20,000*l*. Baker, in his account of St. John's, Appen. says, the north and south sides cost each 1500*l*. The east side consists of a short flight of steps, by which you ascend to a terrace, and have over you a fine pediment and balustrade, of the Doric order. The north and south are accommodated, in the upper part, for students' chambers; the under, composed of a colonnade, with open parapets, of the Doric order, form fine ambulatories. The western, which presents you with the library, was built subsequently to the other parts, being begun under the mastership of Dr. Barrow, and earnestly prosecuted by him. The lower part, of the Doric order, consists of an open arcade, and forms a wide extended ambulatory, with three Doric portals. The upper, of the Ionic, very agreeably, but modestly, and appropriately ornamented in front with its volutes, festoons, cherubs, and other emblematic figures, forms the library.

Such as know how favourable architecture has been, and still is, to the accommodations and conveniences of life; who have followed its progress from Egypt to Greece, from Greece to Rome, and thence to the states of modern Europe, who have studied the proportions, the appropriate decorations, nice arrangements, and the gradual intermixtures of the Grecian orders, might make a Study of this spot. Here it was our great master of Palladian architecture<sup>a</sup>, surveyed his own work, and was satis-

<sup>a</sup> Sir Christopher Wren.



fied. Any artist, too, might linger here long : and with a proper exercise for his taste, might receive peculiar delight and proportionable improvement.

“ But I am not, also, an artist.” Aware that modern artists have varied in their applications of the rules and ornaments of the Grecians, from ancient, have differed among one another, and sometimes from themselves<sup>a</sup>, I shall not attempt to enter into the niceties of architecture. I shall only say to young persons, not absorbed wholly in the studies of the University, this court may supply the place of a lecture room on architecture. As to myself, I shall indulge only a general feeling : and, I will suppose, that my traveller has sympathized with me : so now, after admiring the exterior – the beauty of design—the elegance of ornament—the simplicity of decorum—and the adaptation of the whole to destined purposes of accommodation—I conclude he will have no objection to paying a short visit to the interior part. This you ascend to by a wide staircase of black marble.

On entering the library, the effect strikes you immediately—a long, open, elegant room, without galleries, and giving a full unobstructed display of the proportions. The flooring of black and white marble; the cases of Norway oak; the ceiling stuccoed with numerous busts, some of admirable workmanship<sup>b</sup>, and all proper to the place, together with a proportion of suitable expressive portraits, each will strike with its peculiar force, and all together produce a full delight. To the painted window at the western end, and to that alone, some objection has been made, partly, as being little and forced in the design,

<sup>a</sup> Evelyn’s translation of Monseigneur Noyer’s “ Whole Body of Ancient and Modern Architecture.”

<sup>b</sup> Those of Bacon, Newton, Willoughby, and Gray.

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View of the City of London



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partly, as unsuitable to the order of architecture (the Ionic) to which it is attached.

As to the contents of this library, those, you may be sure, are highly valuable, and many articles rare and unique. Rich it is in printed books, MSS. and antiquities. Among the MSS. may be mentioned—were it only for their being curiosities—(though some literary questions are concerned in them) some of Milton's poems, in his own hand-writing, which shew that he originally intended his *Paradise Lost* as a sort of drama (in the manner of the *Mysteries*, so called in a preceding age), and Dr. Bentley's MS. additions of the Æolic digamma to his edition of Homer<sup>a</sup>. The Arabic MSS. also left by Dr. Gale, and those principally relating to English antiquities, left by his son, Dr. Roger Gale, are accounted very valuable. Sir Isaac Newton's own copy of the *Principia*, with his MS. Notes, are possessed by the principal mathematical tutor for the time being.

As to antiquities—the Sigeon inscription—the stones, brought from the Picts wall by Sir John Cotton—the Babylonian brick—with their inscriptions, and other things, that would furnish matter for much curious speculation, it must suffice just to hint at these—a few ideas on those subjects are reserved for another opportunity; and so having taken just a glance at the interior of this library, let us take a short walk on the western side.

Many of our pleasures we derive from contrast: and

<sup>a</sup> Dr. Bentley's copy carries the Æolic Digamma further than Dr. Taylor's, I think through the whole *Iliad*. It appears from one of Heyne's Excursuses to the *Iliad*, that it was sent to him at Leipsic, for the purpose of his edition of 1802. Dawes, in his *Miscellanea Critica*, (sect. iv.) has shewn that Dr. Bentley has applied this letter improperly to words in the Ionic dialect.

what contrasts greater than the horrors of war and the sweets of peace? Than the cruel clashing of the sword, and the innocent, useful direction of the scythe and sickle? Than the cries of heroes untimely slain in battle, and the deaths of poets and philosophers sinking to rest in academical quiet? This pleasure may be enjoyed now near these walks, in perfection. For in regard to modern times,

Quis non Latino sanguine pinguior  
Campus sepulchris impia prælia  
Testatur, auditumq. Medis  
Hesperiaë sonitum ruinæ?

Quæ gurgēs, aut quæ flumina lugubris  
Ignara belli? Quod mare Dauniaë  
Non decoloravere cœdes?  
Quæ caret ora cruore nostro?

Horace, Lib. ii. Od. 1.

Some allusions have already been made to these walks. We have already admired the vista of rows of lime and elm, forming a fine Gothic arch, leading from this library, and terminating in Coton Church. The other require no particular description: it may suffice to say they are straight and spacious, adapted to sociability, rather than contemplation. One feature there however is, not to be overlooked; that is, the river.

Water is almost essential to scenery; and as the proper disposition of it is a prime excellence, so is it a true criterion of taste in landscape-gardening. It appears, that before Nevile's Court was erected, Cam moved through the grounds, which now enclose it, nearer the college walls, in its way towards St. John's. It was,

however, prevailed on to alter its course, to make room for the site of that quadrangle.

The alteration was made advantageously for the college, and, as appears, with no disadvantage to the river. On the contrary, it is now enabled to assume a more smiling appearance, and to give something of cheerfulness and embellishment to the scene. A nuisance was, perhaps, removed, and a benefit communicated; for as the river now moves near St. John's western walls, its scents, at ebb tide, are offensive; and at flood inconveniences arise from the navigation.

Natural rivers always take their characters from the aspect of the surrounding country; by following the inclination of the ground, they are suited to the adjoining objects. Hence they take all their distinctness—their proprieties—realities: and artificial waters, if not made to take the resemblance of natural, will proportionably lose their effect. Nature, indeed, does not work by plummet and rule; but by something surer: and the correctness of her designs, the beneficence of her operations, and the wisdom of her executions, may be seen, if man would look deep enough.

The river now displays, on this side of the college, a gentle slope, a smooth surface, and a slow unruffled current. There is thrown over it a beautiful cycloidical bridge, with three arches, of excellent workmanship; and it has, both ways, an agreeable and picturesque termination, resembling a lake or piece of made water in a gentleman's park, and, upon the whole, we owe it some obligations.

It is right to take as much pleasure as we innocently can, and not to suffer our judgment to be over-ruled by heterogeneous associations. Probable it is, that great

Milton, in his dislikes expressed of this river, had intermingled his ideas of college strictness, church ceremonies, hatred of King James's *three darling articles*, and contempt of Charles I. But they have nothing to do here.

On contemplating the character of a river—that is, the GENIUS of the *stream*—we should consider, that as sounding rough torrents of water naturally belong to rocky, irregular countries, as swiftly gliding streams take their course naturally by the foot of mountains, on the side of woods, and through narrow vallies, not less naturally, in an agricultural flat country, do rivers take a slow monotonous course—one engenders the other; and both are in an exact harmony with each other.

Here, perhaps, some may ask, if the course of the Cam has been altered, so as to add something of particular delectation and of local improvement, why could it not have obeyed, to a still greater extent, the genius of Mr. Brown, and have combined a more extensive utility with a more general satisfaction and delight?

Some have thought, that the improvement, in some future period, will still be made\*. “But, perhaps, (says Mr. Ashby, after speaking of the acknowledged advantages of Mr. Brown's scheme) “as ghosts formerly did not carry their point till a third appearance, and as the same was, with the paving scheme, now generally applauded, we must be content to wait till this scheme is, at some propitious moment, again proposed for the third time.”

And now, on leaving Cam (for he will not be introduced again), let us give him a hearty *farewell*: let us exchange, by the help of a little fancy, our day-visit for a moonlight scene. Suppose the moon to be spreading a

\* Hints on Mr. Brown's Plan. MS.

trembling light through the trees, its face reflected on the river, and its beams spread broad and full over Trinity College library :

The moon shines bright—in such a night as this,  
When the sweet wind does gently kiss the trees,  
And they do make no noise—in such a night———

*Merchant of Venice.*

—It is most favourable to meditation.—If not choosing to return, and put yourself in the formal posture of contemplation, carry the idea away, and indulge in the stillness of the evening, (for the subject of this chapter will authorize it) a little serious thought, and a few benevolent affections.

This survey that has been made of the learned men of Trinity College, exhibits, you are aware, among others, some of the most distinguished for talents of mankind. Different they were in capacities, in studies, inclinations, and attainments. They also differed much in opinions : they had disputes economical and political, philosophical and critical, metaphysical and theological. Sometimes divided among each other, sometimes changing, and differing from themselves. You have perceived here exhibited, and on a large scale, the true picture of man, of rational, intellectual man, the most finished work,—if one is more finished than another—in our system of the great Demiourgos of Nature !

With the philosophy, which teaches us “ above all things to reverence<sup>a</sup> ourselves,” let us learn to mix re-

<sup>a</sup> — παντων δε μαλιστα αισχυνιο σ αυτον.

Pythagoras.



spect for others. These two tempers not being duly intermixed, we shall have an explosion and a shock. By observing the varieties of human nature, and the proprieties of each being, we may collect rules for right judging. Let us learn the principles of toleration<sup>a</sup> from Locke, and be assured, that, independently of our tribunal, man may claim private judgment,—that the rights of conscience are sacred and inalienable. In the presence of such men, let us not censure at random, nor hastily condemn: let us be taught our fallibility; and in steering our course over the sea of human opinions, take as our rudder, and our compass, modesty, in pursuing our own speculations, moderation, in judging those of other men.

Yes! exist there will different opinions, different disputes, and different inclinations, among learned men, and different passions and interests will characterize them. But let us study a manliness and perfection in our philosophy; let us cultivate a completeness both of benevolence and beneficence<sup>b</sup>. We have been walking over the ashes of men, who have every where monuments erected to their fame: let us aspire after excellence from their talents, and their literature, and be taught humility from their errors and mistakes: and hence, too, let us find an exercise for some of the better feelings of our nature:

<sup>a</sup> Epist. de Tolerantia.—There is an excellent *Prolusion* of Mr. Tweddle's, on Locke (No. 9) delivered in Trinity College Chapel; though he omits noticing these letters. But Locke's name is closely connected with toleration; for, and as Mr. T. notices (after his banishment) *Redit in illâ nave, quæ Gulielmum vexatæ et oppressæ libertatis vindicem vehebat.*

<sup>b</sup> Φιλοκαλοῦμεν τε γὰρ μετ' εὐτελείας, καὶ φιλοσοφούμεν ἀνὲν μαλακίας.

Periclis Funeb. Oratio. Apud Thucydidem.

we may learn as well from what is imperfect, as from what is great in man: . . .

Their tears, their little triumphs o'er,  
 Their human passions now no more,  
 Save charity, that glows beyond the tomb<sup>a</sup>.

*Gray.*

<sup>a</sup> It is well known, that the members of this college have been always distinguished by their great variety of opinions, both political and theological, and by disputes, which relate rather to private and college concerns, than doctrinal controversies. These all make a proper part of college history, though they have not been introduced into it here. But as the conclusion of this chapter is the result of that state of opinion and dissention, so it may be proper to make a few allusions to them, though, in the words principally of other writers.

We may pass over the disputes of the loyalists and puritans, in Charles I.'s reign, in which, though as we have seen, this college had its full share, it was only in common with the other colleges. In a succeeding period, the dissentions about the non-jurors were warm; but one between the fellows and Dr. Bentley, the master, lasted many years, relating to the Doctor's conduct in regard to college revenues, the dividends of fellows, his ejection of fellows, taking improper fees, &c. In these disputes, the college were much divided, and men of great talents, being fellows, strenuously opposed Dr. Bentley. "A petition was presented to the Bishop of Ely, the visitor, de amotione magistri, in 1709," by Mr. Miller (author of a History of Cambridge). By Dr. Bentley was printed "The present State of Trinity College," addressed to the Bishop as the Visitor, and, in reply, some "Considerations on the present State," &c. were published.

Dr. Middleton, being a fellow, took part both in the College dispute, and that relating to fees of office, against Dr. Bentley; and afterwards published Remarks de Editione Novi Testamenti susceptâ a Bentleio, which is printed in Dr. Middleton's works; and he defeated Dr. Bentley's design. Dr. Peirce also wrote on the latter subject, and took the same side, against Dr. B. though he had been put into a fellowship by him. This tract is also contained in Bishop Peirce's works.

As to theological opinions, there has been great variety in this college. Dr. Barrow, it appears, from his sermons on the Apostle's

## POSTSCRIPT.

Two poetical writers were omitted, but may be inserted here, as being also statesmen; one is, Charles

Creed, was very orthodox; (in the use of that word some reference must be supposed to the national standard, the Apostle's, and the Athanasian Creeds) perhaps as much so as Dr. Waterland, author of a Critical History of the Athanasian Creed, who calls it the most accurate system of the Christian faith. Bishop Pearson also, formerly master of this house, wrote on the Apostle's Creed, with equal orthodoxy; and others have been as strenuous assertors of the same doctrine, according to the statement of it in the leading doctrines in the 39 Articles.

On the other hand, Dr. Middleton is generally represented as a sceptic, and was one of a learned party, who met at a coffee-house in Cambridge, who were supposed to incline to free-thinking. Thus Mr. Masters (Baker's Memoirs, &c. p. 112) speaking of the party, says, "he (Middleton) gave great offence by some of his writings, both to the public and to some of his particular friends, which brought upon him many reflections, and put a stop to his preferment; but whatever his real sentiments of the Christian religion were," &c.—and a little further on, he adds, "that Mr. Baker himself, after his many open declarations concerning Revelation, was thought by some to have been infected by the Doctor with the principles of Infidelity, from frequently conversing with him in this public way, and with many other learned persons of his acquaintance:" and among Mr. Cole's MSS. there is a Letter of Dr. Middleton's, copied by Cole from his hand-writing, in which he thanks God more for what he does not believe, than for what he does believe. Thus, too, Bishop Warburton, who professes to have had great esteem for Middleton, and to have thought him an honest man—"But, good God! (he exclaims) that man, for the discourtesies done him by his miserable fellow-creatures, should be content to divest himself of the true *viaticum*, the comfort, the solace, the asylum from all the evils of human life, is perfectly astonishing." Dr. Warburton to Mr. Hurd, July 11, 1750.—From all which testimonies made by those who well knew Dr. Middleton, it is clear what their opinion was: yet from his "*Inquiry into the miraculous Powers*," no such opinion can be formed, except by inference: for neither does he in that book, nor

Montague, Earl of Hallifax, a writer both in verse and prose, in King William's reign. He died in 1715; the other, George Stepney, Esq. friend of the Earl of

indeed Mr. Collins, in his "Discourse on Free-thinking," nor Mr. Woolston, in his "Discourses on the Miracles," books already described, profess any open disbelief on Christianity.

The name of Mr. Collins will remind some readers of his "Discourse on Free-thinking," (1713) to which Mr. Whiston replied in "Reflections on an anonymous Pamphlet," &c. and Dr. Bentley, in his "Remarks upon a late Discourse, &c. By Phileleutherus Lipsiensis." This latter is written with the author's wonted acuteness, and many inaccuracies in quotations from classical and theological writings are pointed out, with great adroitness, by Dr. Bentley: yet does Whiston, who was well acquainted with Dr. Bentley, and whose veracity was never questioned, whatever his judgment may have been, say, speaking of a conversation had with Dr. Bentley on some passages in the Old and New Testament, "Nor need any one hereafter wonder at Dr. Bentley's scepticism as to both the Old and New Testament: but take notice, I only say scepticism, not infidelity:" Whiston's Memoirs, written by himself. What Dr. Bentley's peculiar sentiments were, it perhaps would not be very easy to collect.

It is well known, the advocates of the Hutchinsonian philosophy have opposed that of Sir Isaac Newton, as not to be reconciled to what is taught in the Old Testament; and that as Mr. Hutchinsen opposed to it the Principia Mosis, so some of his disciples have questioned Newton's orthodoxy, from his known intimacy with Dr. Halley and others of Dr. H.'s sentiments.

Mr. Haines, who had held an office in the Mint, at the same time with Sir Isaac, and was in great intimacy with him (in consequence of a conversation with Sir Isaac Newton), in the Preface to his "Scripture Account of the Attributes and Worship of God, and of the Character and Offices of Jesus Christ," 2d edition, intimates, that Sir Isaac Newton was a Socinian, or Unitarian. This, however, is denied by Bishop Horsley, a strenuous assertor of the Trinity, who says, "that the insinuation made by Sir Isaac, that the Trinity is not to be derived from the baptismal form, is very extraordinary to come from one who was no Socinian." Yet Bishop Horsley has himself published

Hallifax, envoy to the Elector of Brandenburg, in 1692. He died in 1711. He seems to have taken no degree. And among the more distinguished noblemen educated here, should be mentioned the late Duke of Bedford, then Lord Russel.

One more member was deferred to the last, with no impropriety. This was Robert Garnham, A. M. 1777, fellow. He was a skilful critic in the Hebrew and Greek scriptures, though there is little of his extant in this way, except what is to be found in a critical miscellany on the scriptures, in 3 volumes, entitled *Commentaries and Essays*, in which, among other things, he has made

Newton's Historical Account of two notable Corruptions of the Scripture, in a Letter to a Friend, one of which was discussed so much at large in Mr. Porson's Letters to Archdeacon Travis. So that what this great man's peculiar opinions were on the doctrine of the Trinity, will be decided on differently by different persons.

Whiston it is well known, and, as appears from his Memoirs, vol. I, inclined to the doctrine of the Baptists, and attended the ministry of their famous minister, Dr. Foster, in London: he asserts, also, in the same work, that Sir Isaac Newton and Dr. Clarke inclined to the same sentiment: but Sir Isaac Newton was not a divine, and might perhaps not think it necessary to avow his particular doctrines.

In Lord Bacon's writings there are several things that are favourable to the orthodox faith, yet again, there are others, that have made them questionable, in the judgment of many: that his belief did not extend far, and, indeed, that being a great statesman, he had in some matters, perhaps from conviction as well as from prudence, been beforehand with Mr. Hobbes, in his book *DE CIVI*, a political theologian, rather than a theological politician, has been the opinion of many thinking and intelligent men. See his dedication to the *Advancement of Learning*, and other things, in a similar strain, in that, after all, most excellent work.

With respect to the learned, in more modern times, of this college, some have, in like manner, highly favoured the more orthodox doctrines, and others, it is well known, have not.

some judicious critiques on Bishop Lowth's and Mr. Dodson's Translations of Isaiah.

A sermon of Mr. Garnham's, against Popery, (preached in this college chapel in 1794) should be mentioned, though it were only to notice the extracts from the college statutes, prefixed. It seems, the statutes, to an obedience to which the fellows are sworn, only bind them, "*opiniones Dei verbo contrarias omni voluntate ac mente refutare; vera consuetis, scripta non scriptis, in religionis causâ antehabere.*" This fact will account for a circumstance relating to this college, which is, that while some learned gentlemen have not chosen to hold church livings, as believing opinions not consonant to the orthodox doctrines, they have yet, they think, very conscientiously retained their fellowships. Of this number was Mr. Garnham: he held no preferment in the church, but died fellow of this society, and was deemed a very upright man. This circumstance too will account for, and sanction, a diversity of opinion in the house, which, therefore, Mr. Garnham calls, both for its opposition to Popery, and for the liberty allowed by its statutes to its members, "*a truly Protestant college.*"

## EMMANUEL COLLEGE.

**THIS** is neither so ancient, nor so large, nor so magnificent a college as some others; nor is it so ample in its endowment, nor so memorable for its number,—being a younger foundation,—of distinguished personages. Yet a character it has of its own. As a building, it is elegant, without being frivolous, and various, without being crowded; and as a neat whole, its elevation is, perhaps, one of the most agreeable in the University. It has one of the best livings: it is remarkable for its genteel society; it has produced its due proportion of ingenious and learned men; and being founded by one who inclined to the Puritans, it was, in its origin, considered a good deal as a nursery for such as were not over-hearty in their attachment to the prescribed discipline of the church.

The college was built on the site, and partly of the materials, of an old monastery, which had been occupied by a society of preaching, or Black Friars, professing the order of the famous St. Dominic, called, in the Saxon Chronicle, *the father of all monks, and said to have ascended to heaven, A. 509.* But, as the dissolution of monasteries, and the dispersion of their revenues hap-



Emmanuel College

Emmanuel College



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pened under Henry VIII, and as, in the original foundation, no two houses coalesced into one, nor yet the revenues of the former house constituted any part in those of the latter, all historical or biographical research into the state of the monastery lies beyond our inquiry.

That Emmanuel College was, in some measure, originally a nursery for Puritans, is known to every one; and every one too will remember the curious old song, called the MAD PURITAN, meant as a banter, but characteristic of the place—

In the house of *Pure Emanuel*  
 I had my education,  
 Where my friends surmise  
 I dazzled my eyes  
 With the light of revelation:  
 Boldly I preach,  
 Hate a cross, hate a surplice,  
 Mitres, copes, and rotchets:  
 Come hear me pray  
 Nine times a day,  
 And fill your head with crotchets <sup>a</sup>.

It is not less known, that the celebrated Butler made excellent fun this way (I borrow Gray's language on another subject), when we understand him. Never was humour more plentifully poured forth, nor satire less equitably distributed: for observed it ought to be, that at the time we are alluding to, "the greatest part of the learned of the land were either eagerly affected, or favourably inclined that way <sup>b</sup>."

<sup>a</sup> Pierce's Collection of English Ballads.

<sup>b</sup> Letter of Mr. George Cranmer to Mr. Hodker, pref. to his Ecclesiastical Polity.—My edition, of 1631, has not this letter in it.

This is the concession of those very men, who opposed Puritanism; and the fact is, that the Reformers wished to have carried their principles further than they did: Puritanism was but an effort to give them fuller effect, and to carry them further. From the time of Henry VIII. to Charles II. great was the conflict among Papists, Episcopalians, and Puritans, throughout the nation; and in the conflict politicians and theologians were alike engaged. In Henry's, Edward's, and Elizabeth's reigns, many who inclined to Popery conformed to Episcopacy, and in Mary's, many who had conformed to Episcopacy embraced Popery<sup>a</sup>: in Elizabeth's, James the First's, and the two Charles's reigns, numerous were the Puritans who kept in with the church<sup>b</sup>. These public facts gave birth to the popular ballad entitled "THE VICAR OF BRAY."

Whether this fluctuating state of opinion was influenced by policy and state expediency, or conviction and mere Christian simplicity, matters not. Many became satisfied with the established church. Many were secretly disaffected, wished for some alteration, or publicly opposed the established form. Those intended by Puritans in the course of this work, are of the latter description.

These distinctions are made with two views; one, a desire, expressed before, to keep an even balance between contending parties; the other, with no censurable respect for my old founder; a desire that his nursery of Puritans should not be thought of too con-

<sup>a</sup> See Bishop Burnet's Travels, p. 51, 52; ed. Rotterdam, 1686. Hist. of the Reform. Part 2.

<sup>b</sup> Hume's Hist. of England.

temptibly. Dr. Dillingham says, that Sir Walter spake of his act in founding the college, “as that of planting an acorn, of which he could not then see the issue<sup>a</sup>. Dr. Fuller makes this observation turn into a discourse, which Sir Walter had with Queen Elizabeth: “So, Sir Walter, you have been founding a college for Puritans.” To which he replied, “I have been sowing an acorn<sup>b</sup>, and God only knows what fruit it will bear; but I hope it will produce nothing unfavourable to your majesty’s government.” The principal of Elizabeth’s ministers were Puritans.

On the north entrance is to be read, *Sacræ Theologiæ studiosis posuit Gualterus Mildmaius, A. D. 1584*: that is, Walter Mildmay erected this house for students of sacred theology, A. D. 1584. He was descended of an ancient family, chancellor of the exchequer, and a privy counsellor of Queen Elizabeth<sup>c</sup>.

But to be more particular. Walter Mildmay was a younger son of Thomas Mildmay, Esq. of Chelmsford, in Essex, and a student, as before stated, of Christ College, under Mr. Chadderton. He was advanced for his skill in the mathematics<sup>d</sup>, by Henry VIII. to a very profitable office in the Court of Augmentation, and knighted

<sup>a</sup> Sic ergo glans quænea a Mildmaio plantata (ut de sese gaudebat loqui) aliquando in arborem evasura. Vita Chaddertoni. A Wilhelmo Dillingham, S. T. P.

<sup>b</sup> Hist. of Cambridge.

<sup>c</sup> Charter of Foundation. The Mildmayes were a very ancient family, and of consequence in the reign of King Stephen. One attended Richard I. to the Holy Land, and received from that monarch an achievement, which now constitutes the arms of the family.

<sup>d</sup> As being in bellis suis non inutilem. Vit. Chaddertoni.

by him. He continued in favour under Edward VI. but lived in retirement during the reign of Mary: under that of Elizabeth he was received again into royal favour, and raised by her to be secretary of state and one of her privy counsellors.

Certainly we may infer that he was a person of some abilities, and account, from his filling an office where considerable talents are required; but still more from the style of his appointment: for he was not one of those ministers reserved from the former reign, but the minister of Elizabeth's own choice: and every one knows how judicious, to a proverb, she was in the selection of her ministers.

Sir Walter, as a public man, was not less admired for his integrity than ability; not prodigal of the public money, though chancellor of the 'exchequer; popular, yet independent, he neither favoured faction, nor was a tool of the court; considered by some as a better patriot than subject. But, though his sun set in a cloud, it was without spot, and covered only his enemies with disgrace. It is well observed of him, "that being employed by virtue of his high office to advance the queen's treasure, he did it industriously, faithfully, and conscionably, without wronging the subject, being very tender of their privileges; insomuch, that he complained in parliament, *that many subsidies were granted in parliament, yet no grievances redressed*: which words being represented to the queen, made her disaffect him, setting in a court-cloud, but (as he goeth on) in the sunshine of his country, and a clear conscience\*." He died A. D. 1585 leaving two sons and three daughters: and Queen Eliza-

\* *Statesmen and Favourites of England*, p. 366.

both expressed her grief in losing so upright a councillor. In short, he appears to have been a man who kept an even course between the domineering denunciations of a demagogue, and the suppleness of a court-sycophant. He was a man of the milder virtues. Fond of literature, as he was, for its own sake, it was natural for him to become its patron, for the benefit of others. Even here, too, in his measure of being so, he seems to have taken a lesson from his conscience. Hence it was, as we have seen, he founded, in more early life, a Hebrew lectureship in Christ College. He was one of that circle of distinguished men, who assembled with Mr. Ascham at Lord Treasurer Burleigh's, when our grammar-literature was so shrewdly examined, and our school-discipline so justly censured<sup>a</sup>. Horace has drawn his picture.

Justum et tenacem propositi virum,  
Non civium ardor, prava jubentium,  
Nec vultus instantis tyranni  
Mente quatit solida.

*Horace.*

As to his college of Emmanuel, it was, at first, neither large nor very amply endowed. But either before or at his death, Sir Walter enlarged it, by giving the advowson of the vicarage of Stainground, in Huntingdonshire, to which, as being small, he added the great tythes of Farcet, in the same parish. Thus he doubled the income<sup>b</sup>.

Other patrons, and in good abundance, followed;

<sup>a</sup> Preface to the *Schoolmaster*.

<sup>b</sup> R. Smyth's MS.

among whom are enumerated, Sir Henry Mildmay, brother of the founder, Henry, Earl of Huntingdon, with his brother Sir Francis Hastings, Sir Francis Walsingham, secretary of state to Queen Elizabeth, Thomas Earl of Westmorland, heir of the founder, Sir Wolstan Dixie, lord mayor of London, Robert Johnson, B. D. archdeacon of Leicester, Francis Ashe, Esq. merchant of London, Dr. Whichcote, fellow, afterwards provost of King's, Dr. Thorpe, prebendary of Canterbury, fellow; "John Browne, of London, gent. in 1662 founded three scholarships of 10l. per annum each, and to be held for seven years, for those sent from Christ Hospital<sup>a</sup>;" Dr. Sudbury<sup>b</sup>, dean of Durham; and particularly archbishop Sancroft, who liberally contributed towards building the present chapel, left to the library a very valuable collection of books, and settled on the college estates and livings, in his life-time. These and other benefactors might be mentioned: nor have ladies been backward in their patronage; among whom are mentioned, Lady Grace Mildmay, wife of Sir Henry Mildmay; Mrs. Joyce Franklin; Mrs. Alice Owen, wife of Judge Owen; Lady Sadlier, who founded a lecture in algebra; Mrs. Ann Hunt, and Mrs. Elizabeth Walter.

To crown all, notwithstanding the puritanic quality of this acorn, Queen Elizabeth herself condescended to water it with the streams of her royal bounty, and her

<sup>a</sup> R. Smyth's MS.

<sup>b</sup> Συδβυριον, κλυτον ονομα, αει φιλον Εμμανηλι,  
Εμμανηληων Βακαλευρων ος παναριτω  
Αργυρεον κατ' ετος, κεντρον γλυκυ, δωκε κυπειλλον.

Jos. Barnesii Eucharisterion.



1891, Emily Jones

Chapel of Emmanuel College





principal ministers favoured its growth: so it rose, and continued to spread. In the charter of foundation Elizabeth condescended to include a mortmain of 40l. per annum.

This foundation-charter is a public instrument, the most elegant of any I ever saw—wrought on the finest vellum, surrounded with various emblematical devices, and displaying, at the top, the portrait of Elizabeth, beautifully decorated; as though the good knight felt a glow of gallantry in the design, and intended to exhibit *the Virgin-Queen*, his patroness, as

A goddesse heav'nly bright,  
Mirrour of grace and majestie divine,  
Great ladie of the greatest isle, whose light,  
Like Phœbus light, throughout the world doth shine.

Spenser's Faerie Queene.

Next let us proceed to our learned and eminent men.

Laurence Chadderton, the first master, is considered by the author of his life almost as a co-founder, the plan of a new college having been formed by them in union, while of Christ's College: and on Chadderton's once demurring a little to accept the appointment, Mildmay said, "If you will not agree to be master, I will never be founder<sup>a</sup>:" a declaration which brought the matter to issue; for the latter agreeing to supply with money, and the former with literature, Chadderton was considered master from the beginning.

<sup>a</sup> Vita Chaddertoni, a W. Dillingham, S. T. P.

Laurence Chadderton was born about 1536; was A. B. in 1567, A. M. in 1571. He was first fellow and a tutor of Christ's College, and took the degree of S. T. B. in 1584; he received that of D. D. not till 1613, when it was rather pressed upon him.

Dr. Chadderton was of puritan principles, and the tutor of the famous puritan, and predestinarian, Mr. John Perkins; of acknowledged learning and moderation; he was, therefore, received by the prelatical party as one of the five appointed to manage the cause of the puritans in the Hampton Court Conference\*; though, if Bishop

\* This famous Conference (held in his majesty's privy chamber at Hampton Court, Jan. 14, 1603) was between the lords bishops, and others of the clergy (in which most of the lords of the council were present) and five ministers, in behalf of the puritans, James I. himself sitting as arbitrator and judge. The object professed was, to adjust the differences about rites and ceremonies, church discipline, &c. which had so long agitated, and did long after agitate, the nation, on those subjects, and which differences, after all, terminated in separation and open hostilities between the two parties. In regard to the part taken by Chadderton in this Conference, the conditional *if* is put in the text, because Bishop Barlow, in his account of the Conference, acknowledges, he suppressed some matters, and indeed it is only published as the Sum and Substance contracted. The other party charge it with being incomplete, and unfair, very different from that sent from London by Mr. Patrick Gallaway, to the presbytery of Edinburgh, after it was revised by the king himself. But the business of this place is only to allude to circumstances, not—*tantas componere lites*. Bishop Barlow's account of this Conference is printed in vol. I of the *PŒNIX*, or a *Revival of scarce and valuable Pieces*, 1707. The account, which states Bishop Barlow's to be incomplete and unfair, may be seen in Mr. Pierce's Translation of his *Vindiciæ Nonconformistarum*, p. 152, and 12 following pages. The *Vindiciæ Nonconformistarum* is considered the best defence of the Nonconformists that has been made, and the English Translation is referred to, because the author has there made considerable additions.

Barlow's account is correct and complete, he took but little part in the debate.

Dr. Chadderton was also one of the translators of King James's Bible, and lived to the advanced age of 103. He resigned the mastership in 1622, and died in college in 1640. He was buried on the western side of the chapel, with this inscription over him : An. Dom. 1640. Hic situs est Laurentius Chaddertonus, S. T. D. Primus hujus Collegii Præfectus. Ob. Ætatis suæ 103.

John Preston, who succeeded Chadderton, was a divine of great note, chaplain to James I. preacher of Lincoln's Inn, and prebendary of Lincoln : as a writer, too, he obtained celebrity, particularly among the puritans. His principal work is on the Divine Attributes, which was published, with his life prefixed. He had been fellow of Queen's; took the degree of D. D. in 1623, and died in 1628.

William Dillingham, S. T. P. first senior fellow, and afterwards master, and prebendary of Durham, wrote, in Latin, the Life of Chadderton, but it was edited by his son, Mr. Thomas Dillingham, already referred to.

Our Emmanuel, it was said, has been called a nursery of Puritans, and with evident propriety; for it was not only originally planted with stock of this growth, but from this other seminaries were supplied. We have seen the changeableness of things in our University. Upon the Parliament's displacing the old standards from the room which they had occupied, they removed a young stock from this nursery to fill their place. There they grew lofty, stately trees, as masters and heads of other colleges, who had only been fellows in their own; till, under a new face of things, they, in their turn, were lop-

ped down, and removed by the royalists. Some, of course, will have been noticed under the other colleges, to which they were advanced, or from which they were ejected.

And of this number also was Anthony Tuckney, first fellow, then master of this, afterwards raised to the mastership of St. John's, S. T. B. in 1618, and Regius Professor of Divinity in 1659. Baker, in his History of St. John's, gives an account of him highly honourable to his abilities and learning, and other accounts (for several have written his life) are in the same strain. Even Mr. Walker can afford to call him "most worthy divine<sup>a</sup>." When ejected for non-conformity, from the mastership of St. John's, in 1662, it was done in a most courteous manner. The king's confidential servant, Nicholas, and the Earl of Manchester<sup>b</sup>, wrote to him, by order of Charles II. with assurances, that he should receive out of the stipend of his successor an annuity of 100*l*. which was accordingly regularly paid him by Dr. Gunning, his successor.

Several works of Dr. Tuckney's are extant, the principal of which are his *Prælectiones Theologicæ*, being his Theological Lectures, delivered in the University, which were published by his son, fellow of St. John's.

Dr. Tuckney was one of the divines who, under the parliament, met at Westminster in 1643, to form the plan of presbyterian church government; and he had a

<sup>a</sup> *Sufferings of the Clergy, &c.* part ii. p. 144.

<sup>b</sup> These letters are injudiciously left out in Mr. Palmer's *Nonconformist's Memorial*, vol. i. p. 284; but he makes amends by a few additional Remarks on the Controversy between Dr. Tuckney and Dr. Whichcote, which is unnoticed in Dr. Calamy's edit. vol. ii. p. 77.

hand in drawing up the Assembly's Catechism, but voted against subscribing the covenant; and one odious part in the Assembly's Catechism might be pointed out, in which Tuckney could have had no share. He was born in 1599, and died in 1690.

Few of greater celebrity in his time are mentioned than Dr. Benjamin Whichcote, first fellow of this house, and after provost of King's, famous in the University both as a preacher and a scholar. His *APHORISMS*<sup>a</sup> have been much admired. He was inclined to the Puritans, and had most probably taken the Covenant, though Dr. Tillotson says, he did not. He was, however, an Arminian in his doctrinal sentiments, as Dr. Tuckney was a Calvinist; and the controversy between them, upon some nice theological points, for candour and liberality, is creditable to both. Dr. Whichcote died (for he had been dispossessed of his provostship) at Dr. Cudworth's, master of Christ College, in 1683, aged 74. Dr. afterwards Archbishop Tillotson, preached his funeral sermon, which was published. Of Cudworth, the learned author of the *Intellectual System*, first fellow of this college, and after advanced to be master of Christ's, some account has already been given under the latter college.

Dr. Samuel Ward, raised to the mastership of Sidney College, had first been fellow of this; was author of *Determinationes Theologicæ*, *Tractatus de Justificatione*, et *Prælectiones de Peccato Originali*, and considered a man of much learning: he took a part in the Dutch An-

<sup>a</sup> These are subjoined to the *Aphorisms*, and were both published in 1 volume 8vo. with some account of Dr. Whichcote prefixed, by Dr. Salter, master of the Charter House in 1751.

notations on the Bible; and, according to Mr. Walker, there are several MS. works of his in Sidney College library. He at first sided with the Puritans, and was appointed one of the Assembly of Divines; but turned afterwards a staunch loyalist; and it is said his last words were, "God bless the king."

But, perhaps, readers may exclaim, "A truce with theologians, lest we become overpowered with controversies." Let us then take a short survey of our writers on general literature, just mentioning first only the names of a few more of our distinguished divines.

Such were Bedell, fellow, afterwards Bishop of Kilmore, in Ireland, with his learned opponent James Wadsworth, B. D. a writer on the side of popery; John Richardson, B. D. fellow, raised, in 1699, to be master of Peter House; Mr. Gyfford, a learned non-conformist of Malden, in Essex; Dr. William Branthwaite, afterwards master of Caius College; Dr. William Jones; John Downe, B. D. rector of Instow, Devonshire; Mr. Samuel Croke, a famous presbyterian; Dr. Worthington, editor of Mr. Joseph Mede's, and Mr. John Smith's works, advanced to the mastership of Jesus College; Dr. John Sadler, afterwards master of Magdalen College; Mr. William Bridge, and Dr. William Bates, a famous preacher among the Puritans (though afterwards of King's) were all of this college.

Now, then, to proceed to a few writers upon general literature.

William Croune, A. B. 1650, A. M. 1654, fellow, was chosen, 1659, rhetoric professor of Gresham College; he, from the first, was one of that society of learned men, by whom the foundation of the Royal Society was laid, and the first secretary on its establish-

ment<sup>a</sup>; fellow of the College of Physicians, in London, and reckoned one of the most eminent physicians of his age. In 1670, at a meeting of the Company of Surgeons, he was also appointed their professor of anatomy, and delivered a course of lectures on the anatomy of the muscles, by which he gained great reputation, and which were printed in the Philosophical Transactions. Of his dissertations, delivered at different times at the Royal Society (preserved in their registers), there is a list in Dr. Ward's *Lives of the Professors of Gresham College*<sup>b</sup>. He died in 1706.

Dr. Croune left his mathematical books to Emmanuel College library. He was the first husband of Lady Sadlier, who, from respect to his memory, founded the Algebra Lectures, that bear her name, and which were to be read in term time, in Emmanuel and several other colleges.

Sir William Temple was a distinguished statesman and an elegant writer; author of *Observations on the United Provinces of the Netherlands*, on Poetry, on ancient and modern Learning, and other branches of political economy and polite literature. He died in 1700.

Sir Robert Twysden, knight and baronet, of East Peckham, Kent, was an eminent antiquary, editor of *Decem Scriptores Historiæ Anglicanæ*, and an *Historical Defence of the Church of England*. He died in 1670.

Edmund Castle took his degree of S. T. P. by royal mandate, in 1661, and was Dean of Canterbury. He assisted Bishop Walton in his *Polyglot Bible*, and edited himself the *Lexicon-Polyglotton*, in the prosecution of

<sup>a</sup> Bishop Sprat's *History of the Royal Society*, p. 57—94.

<sup>b</sup> Dr. Ward's *Lives*, &c. p. 323.



which he spent 10,000*l.* ruined a fine constitution, and died in 1685.

Samuel Foster, A. B. 1619, A. M. 1623, was an eminent mathematician, chosen astronomy profesor of Gresham College in 1636. He published himself two works; *The Use of the Quadrant*, 1624, 4to. and the *Art of Dialling*, 1638, 4to. He died at Gresham College, in 1652. After his death, were published *Posthuma Fosteri*, 1652, and various other of his mathematical works <sup>a</sup>.

Dr. Paman, first of this house, and afterwards a fellow of St. John's, was appointed, in 1674, public orator of the University <sup>b</sup>, and in 1679 succeeded Dr. Mapletoft, as professor of physic in Gresham College. He was accounted a great master of polite literature: eight Latin epistles of his, written in the name of the Senate of the University, are in the Appendix of Dr. Ward's *Lives*, and another in a Latin treatise of Dr. Sydenham's <sup>c</sup>. But I know of nothing else of his in print.

Being upon Gresham College, we may mention two more professors, though both of divinity. One was Dr. Richard Holdsworth, appointed divinity professor of Gresham College in 1629. He was also master of Emmanuel, though indeed set aside by the Parliament. The principal of his published works are his *Gresham College*

<sup>a</sup> An account of all his works is printed in Dr. Ward's *Lives*, &c. p. 85, 86.

<sup>b</sup> He is celebrated by Joshua Barnes, as one of his patrons,

Τυρνερον, ηδε Γοηρα, Παμανα τε, Ρητορα Γραντης,  
Τυρνερον, ηδε Γοηρα, Παμανα τε, παντας αφειδιας.

Eucharisterion.

<sup>c</sup> Dr. Ward's *Lives*, &c. p. 279.

Lectures, published under the title of *Prælectiones Theologicae, habitæ in Collegio Greshamensi*. They were edited by Dr. Pearson, with a Life prefixed<sup>a</sup>. There is a small MS. volume in Emmanuel College library, entitled *Cosmographia Physica*, which Dr. Richardson, late master, thought was written by Dr. Holdsworth.

The other divinity professor of Gresham College was Dr. Horton, fellow of this college, afterwards master of Queen's, chosen professor at Gresham College in 1641. During the Parliament, he was a presbyterian; though he afterwards conformed. It does not appear that his Gresham College Lectures were ever printed; but many of his theological works were published, being all sermons, some by himself, others after his death. One volume was published by Dr. Wallis, with a life of the author prefixed<sup>b</sup>. He died in 1673.

I seem by this time to hear readers cry, amidst this assemblage of arts and sciences, where is poesy? *Πα ποτε ται Νυμφαι*; "where are the muses?" They, I own, appear not hitherto to have been over-gracious to our Emmanuelians; and amidst so many theologians and philosophers, we seem to want their enlivening influences:

*For eloquence the soul, song charms the sense.*

*Milton.*

This association is what gives a zest to Gray's Progress of Poetry, that ode so admirably conceived, and truly incomparable:

From Helicon's harmonious springs

A thousand rills their mazy progress take:

<sup>a</sup> Dr. Ward's Lives, &c. p. 57.

<sup>b</sup> Ibid. p. 65.

The laughing flowers, that round them blow,  
 Drink life and fragrance as they flow.  
 Now the rich stream of music winds along,  
 Deep, majestic, smooth, and strong,  
 Thro' verdant vales, and Ceres' golden reign.

If we except a few sacred poems of Mr. Downe's, some occasional complimentings and academical congratulations<sup>a</sup>, Bishop Hall's Satires, and perhaps one or two dramatic pieces, lying in MS. in the College library, I am not aware that our Emmanuel men have abounded with poetical writings, till, at least, we come to the time of Joshua Barnes<sup>b</sup>. He, indeed, overflows with Anacreontics and Homeric.

Now, agreeably to a hint dropped in a preceding place, are introduced Dr. Richardson's remarks: these are inserted between inverted commas. I shall subjoin, occasionally, a few additional observations; and must entreat the reader's patience while accompanying me over a few pages of dates, references, and literary publications.

“ Hill, Thomas, born at Knighton, in Worcestershire, scholar of Emmanuel, and fellow, and noted tutor, minister of St. Andrew's, Cambridge, thence rector of Richmond: one of the morning weekly preachers in Westminster Abbey—set up lectureship in St. Michael's, All Saints, Cambridge. Six sermons, 1649. Sermons on Easter Tuesday, 1644.”

<sup>a</sup> Such as in the *Oliva Pacis*, addressed to Oliver Cromwell, and the *Zwǵpa*, to Charles II. (Congratulationes, &c.) in both of which are some congratulatory pieces, written by Emmanuel men, and others.

<sup>b</sup> Dillingham, too, wrote a few *Poemata sacra*.

“ Poole Matthew (add to Wood) son of Francis, Esq. born in Yorkshire, from an ancient family at Sprinkhill, in Derbyshire.”

“ Pope and Councils not infallible, Sermons in morning exercises, against popery in Southwark, London, 1675. 4th de roi, query? [his Annotations on the Bible as far as Isaiah”] to the 58th chapter. But his famous work was, Synopsis Criticorum Bibliorum, in five volumes folio. There is a complete list of those who finished the Annotations, in Calamy’s Abridgment, &c. vol. ii. p. 15.

“ Nullity of the Roman Faith, or a Blow at the Root of the Romish Religion, being an Examination of the fundamental Doctrine concerning the Church’s Infallibility. Ox. 1666. 8vo. London, 1671.”

Mr. Poole’s writings were very numerous; but all theological. There is a complete list of them in Dr. Calamy, as above. He was a non-conformist, and ejected after the Restoration from St. Michael’s le Quern, in London.

“ Horton, Thomas, D. D. (add to Wood.)

“ Sinne’s Discovery and Revenge. Fast Sermon before the Lords, Dec. 30th, 1646.” An account of him has already been given.

“ Bright, George,”

“ Fellow of Emmanuel, D. D. rector of Loughborough, chaplain to Mary Princess of Orange, Dean of St. Asaph, collected and published one volume of Lightfoot, and wrote his life. Born at Epsom, in Surrey. Ob. and buried at Loughborough, 1696, with an inscription. Ætat. 63.” He also wrote on Prayer.

“ Bastwick, John,”

“ Born Essex. Emmanuel. M. D. at Padua, practised at Colchester.”

“*Flagellum Pontificis, et Episcoporum Latialium.*”

“*Apologeticus ad Præsules, &c.* 1636.”—For printing the first of these books, he was fined 1000*l.* to the king, excommunicated, debarred practising physic, his books ordered to be burnt, and he himself to be imprisoned. He lay two years in the Gatehouse, Westminster, whence he wrote the latter book. See *Pierce’s Vindication of the Dissenters*, p. 192.

“*The Church of England a true Church, proved in a Dissertation held by John Bastwick, Doctor of Physic, against Mr. Walter Mountague, in the Tower.* Lond. 1645. 4to.”

“*A Declaration, demonstrating and infallibly proving, against all, whether they be Prelates, Papists, Cavaliers, with all other ill-affected Persons, are Enemies to God and the King.* Lond. 1643. 4to. See *Mrs. Macaulay.*”

“*Hodges, Thomas, (add to Wood) The Vanity of Man at his best Estate, and the Vanity of Dives at his worst, two Sermons,* 1676. 4to.”

“*Jackson, of Keurden, Rich. [formerly came from Keurden, near Preston] B. A. of Emman. Hist. of the County of Lancaster, M. S. See Wood. Qa. Whether ever fell.*”—If Dr. Richardson could not ascertain this from his College Register, the greater probability is, he was not fellow.

“*Dillingham, Will. Prove all things, hold fast that which is good, handled in two serm. at St. Mary’s, Cambridge, 1656, 4to. Ægyptus Triumphata, Poema Sacrum, 1680. Poemata. Sir Fr. Vere, 4to.*” Already noticed, as author of the *Life of Dr. Chadderton*, and as master.

“ Marvel, And. Born at Mildred, Cambr. accidentally drowned in the Humber [minister of Hull, Jan. 13, 1640.] Works—Commentary on the Creed.” He was father of Andrew Marvel, the poet, noticed under Trinity College.

“ Cradoc, Sam. (add to Wood) ejected from North Cadbury, for non-conformity: after which he had an estate left him by a gentleman of the same name, but not related, in Suffolk<sup>a</sup>, whither he retired, and kept an academy in his house, after a conventicle at Bishop Stortford, in Herts, and was there living in 1702. The History of the Old Testament methodized, to which is annexed, a short History of the Jewish Affairs from the End of the Old Testament to the Death of our Saviour. Fol. 1683. Knowledge and Practice, reprinted with the Supplement, cir. 1700. Fol. with additions. Exposition or Paraphrase on the Revelations.”

“ Dell, Will. Fell. Emman. Ch. to Lord Fairfax, when Oxford was surrendered. Master of Caius; had a hand in the English-Greek Lexicon on the New Testament, 1661. 8vo.”

“ Right Reformation, Sermon before the Commons, 1646, with a Reply to the Chief Contradictions of Master Love’s Sermon on the same day.”

“ The Crucified or Quickened Christian, which, for the Sum and Substance of it, was first spoken briefly, at his

<sup>a</sup> “ In my last edition, I by mistake said, that this gentleman was unrelated to him, whereas, I have been since certainly informed, by a letter from Mr. Cradoc himself, that he was nearly related to him:” from Calamy’s Abridgment, vol. ii. p. 581, where there is an account of Mr. Cradoc and his writings. He was the ancestor of Mr. Cradoc, to whom Dr. Farmer dedicates his Essay on the Learning of Shakespeare.

Excellency's the Lord General Cromwell's House, and was afterwards more largely delivered in Clement's parish, in Cambridge. 4to. He attended Charles I. after his condemnation, but was rejected, with others."

This was that Dr. Dell, of whom Dr. Calamy says, "He was a very peculiar and unsettled man; challenged for three contradictions; 1. for being professedly against infant baptism, and yet having his own children baptized; 2. for preaching against universities, when he held the headship of a college; 3. for being against tithes, and yet taking 200*l.* a year at his living in Yeldon." Dr. Dell is vindicated by Crosby, in his History of the Baptists, vol. i. p. 332, and by Palmer, in his Nonconformist's Memorial, vol. i. p. 258. And (not to inquire into the truth of Dell's principles, or the rectitude of his conduct) he seems to have been as settled, at least, and, perhaps, as consistent, as Dr. Calamy. Dr. Calamy was a Presbyterian, Dr. Dell an Independent; the former looking for a *comprehension*, which yet he believed would not come; the latter thought the Lord *would come* and sweep all away, (I am speaking the language of Dr. Dell) and so *preached*, in the *prophetic* strain, when all things were to be created anew; till when, Dr. Dell thought he might as well continue where he was, as side with the Presbyterians. The doctor, like many of our modern prophets, was only a *little* out in the application of his prophecy. *The Lord did come* with his *besom*; but it swept away the party of Dr. Dell.

Dr. Dell was in principle what the Quakers after became, and perhaps led the way to Quakerism; at least William Penn, in his SELECT WORKS, and Robert Barclay, in his Apology for the Quakers, take nearly the same ground, and all in their writings proclaim the right

of private judgment, which the Presbyterians, in their writings, even in their *Assembly's Catechism*, opposed. And see those delicious *Reasons*, published by Thomas Edwards, London, 1641.

Dr. Richardson does not notice those writings of Dr. Dell's, where his *peculiarities* are more immediately unfolded—on Baptism—against Degrees in Divinity—and on Universities. They were republished in a small volume, in 1770, and always in great request among the Quakers. And what I have been stating, is illustrated in Barclay's *Apology for the Quakers*, particularly in his *Address to Charles II.* and Proposition 14th. Dr. Dell was ejected for non-conformity, after the Restoration of Charles II.

“ Barret, John, M.D. Emman. a zealous presbyterian, and in the times of the rebellion, minister of St. Peter's, Nottingham: ejected at the Restoration, for non-conformity. Kept conventicles as long as he lived, died about 1682. Works: *The Christian Temper; Treatise of the Two Covenants; Fifty Questions*, seriously propounded to those who question Infants' Right to Baptism; *Qu. Notes*. (See Wood.) *Several Things against Dr. Stillingfleet*.” In defence of the Non-conformists, two or three other works of Barret's appear in Calamy's *Abridgment*, &c. vol. iv. p. 689.

“ Charnock, Stephen (add to Wood). *Sinfulness and Cure of Thoughts*, Sermon in the Supplement to *Morning Exercises*, at Cripplegate; *Sermons on our Natural Enmity with God*.” Various theological works of his were printed in two vols. folio, after his death. His works are highly valued by the Calvinists. He died in 1680.

“ Bridge, J. fel. of Emman. *Sermons before the Commons, Lord Mayor, Volunteers of Norwich and Yar-*



mouth, &c. about True Grace, 1671. 8vo. Eight Sermons, 1673. The Truth of the Times vindicated, whereby the Lawfulness of taking up Arms is justified against Dr. Farmer, 1643. 4to." In Calamy's Abridgment, vol. ii. p. 478, he appears, William Bridge, A. M.

John Stoughton, fel. of Emman. preacher at Aldermanbury; Twelve Sermons, 1640. 4to."

"Bishop Kidder (says the master) was born at Brightelmston, in Sussex [See Biogr.<sup>a</sup>"]

"Sancroft—at Rome, the beginning of 1660. Dispossessed of his fellowship during his travels. Gave 1000l. towards the building of Chelsea Hospital. Le Neve. See Nelson's Life of Bull." Already mentioned as a great benefactor to this college. He was made master in 1662, and raised to be Archbishop of Canterbury in 1677. Godwin de Præsul: Angliæ, p. 164. He is first in the list (and highly celebrated) of those complimented by Joshua Barnes:

Πρωτον Σαγκρωφθηα μεγαν Λαμβηθεια Μυσην,  
Ον Δομος Εμμανιηλος εη κοσμησε μαθησει,  
Ευσεβην σοφιντε Θεος κραδιηφιν εχευε.  
Καρολος υψισος μιν Επισκοπον εμμεν' εθηκεν.

Ευχαιστηριον.

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<sup>a</sup> Qui cum esset Collegii Emmanuelis Cantab. Socius, et in eo Puritanorum domicilio dogmata hausisset regimini tum Politico, cum etiam Ecclesiastico repugnantia, anno 1662, officio et beneficio erat Exutus. Nihilominus re postmodum accuratius penserata, ita mores conformavit, ut ad beneficia Ecclesiastica non amplius sibi præcludi viam pateretur. Godwin. de Præsul. Angl. p. 393. He became Dean of Peterborough, and in 1691 was made Bishop of Bath and Wells. He was author of a Comment on the Pentateuch, Reflections on the French Testament, printed at Bourdeaux, 1626, and some other theological works.

But he refused the oaths to King William, and being deprived, by act of Parliament, of his archbishoprick, he afterwards lived in great retirement, and died in 1693, aged 77. There are only three sermons of his in print, published in 1703, with his character prefixed; unless, (as Mr. Walker says) “*Sufferings of the Clergy*,” &c. p. 144, I am rightly informed that he published *Modern Politics* in 12mo.

“Watson, Thomas, M. D. Emman. of St. Stephen’s, Walbrook. Works: *Art of divine Contemplation*; *Discourse on the Beatitudes*, 1660, 4to. *The Mischief of Sin*, 8vo. *The Privilege of such as love God*, 8vo. *The Art of divine Contentment*, 8vo. *The Saints’ Delight*, 8vo. *A Course of Sermons on the whole Assembly’s Catechism*; *Op. Posthuma, fel.*” He was ejected from St. Stephen’s, Walbrook, after the Restoration. Several other of his works are mentioned (all theological) in Calamy’s *Abridgment*, &c. vol. ii. p. 37, vol. iv. p. 57.

“Johnson, John, New Col. Ox. Fel. Emman. by the visitors, 1650. *Sermons at the Funeral of Stephen Charnock*, Jul. ob. 30, 1680.” Dr. Calamy says, he was called Ben Johnson, for his fancy; and he adds, he had studied much the Egyptian hieroglyphics.

“Bishop Hall, born 1573, master [1574 *Biogr.*] kept a weekly fast with his whole house for his majesty’s restoration [Ch. II.] The *Biographia* does not mention his *Mundus Alter*, Qu. whether printed in the folio edition \*?”

\* This question, as put by Dr. Richardson, could only be a memento at the time of reading the *Biographia*, and which question, as he could answer by only stepping into the College, or Public Library, so no doubt he did: but the question is here left unanswered. This piece is

“ Among St. Marshall’s sermons is, a Question before the Lords and Commons, and a Funeral one in Westmin-

not printed in the folio edition of his works, of 1648, nor in the *Recollection* of his *Works*, augmented, and published by himself in 1617; nor in his *Treatises*, 1662; nor in his *Remaining Works*, 1660; nor in any edition published by himself, or published as his *Remains*: still it certainly was his, and printed at Utrecht in 1642: the entire title is, “ *Mundus Alter et Idem, Sive Terra Australis antehac semper incognita, longis Itineribus peregrini Academici nuperrime lustrata, Authore Mercurio Britannico* :” the editor, William Knight, says, “ propter affinitatem *Materiae*, he had added, Campanella’s *Civitas Solis*, and Lord Bacon’s *Nova Atlantis*. It, however, displays none of the great views of the *Nova Atlantis*, from which the idea is evidently taken, and of which it almost seems a travestie, nor of the benevolence of More’s *Utopia*: it is a satire, and ingenious, notwithstanding what Milton says. But prefixed to it is a most disgusting frontispiece.

The edition of Hall’s works (fol. 1648) contains a poetical paraphrase of some of the Psalms of David, and his *remaining works*, a few sacred poems. His Satires (*Virgidemearum*) are in none of the above editions, nor does he notice them in “ the Specialities of his Life.”

Bishop Hall, it appears, had been fellow, and rhetoric lecturer in the Public Schools: *The Specialities of his Life*. His Satires possess much merit; they were imitated by Oldham, and took the precedence of Donne. But Hall was hasty in calling himself the first English Satyr-rist:

In the first adventure, with fool-hardy might,  
To tread the steps of perilous despight,  
I first adventure, follow me who list,  
And be the second English satyr-rist.

For as Scotland had its Lindsay, so had England its Pierce Ploughman, whose Visions are certainly strong satires. My old *Schoolmaster*, the late ingenious Mr. Peter Whalley, editor of the Works of Ben Jonson (in p. 41 of his Inquiry into the Learning of Shakespeare, confuted since by my old college master’s, Dr. Farmer’s Essay on the same subject), has made several good observations on Bishop Hall’s Satires, and speaks of them in terms of great admiration. In the Preface to the *Mundus alter et idem*, the reason is assigned by the editor, *why* it was

ster Abbey, upon King *Pym*. The rest are principally *Fast* and *Thanksgiving* Sermons. Copy of a Letter to a Friend in the City, for the necessary Vindication of himself and his Ministry, against *Mercurius Aulicus*\*, 1643, 4to. Method followed by a greater Man. A Defence of Infant Baptism against John Tomlins, 1646, 4to. A Vindication of the Answer to the humble Remonstrance from the unjust Imputations of Frivolousness and Falsehood, wherein the Cause of Liberty and Episcopacy is further dilated, 1641, 4to."

"Templer, John, M. A. fell. of Trin. Coll. Emman. B. A. 1644. *Idea Theologiæ Leviathanis*, Cant. 1673; Sermons at St. Paul's, before the Lord Mayor, 1659."

"Resbury Nathan, rector of St. Paul's, Shadwell; chaplain in ordinary. The Case of the Cross in Baptism considered, 1684, 4to. The Texts examined which Papists cite for the Proof of their Doctrine concerning the Visibility of the Church; Bellarmine's Eleventh Note of the Church; the Glory of Miracles; Sermons before Queen Mary, &c."

never published by the author, and, indeed, why, against his expressed wishes; which makes it clear, as well as from his giving the title incompletely, that Dr. R. had not looked into the book.

It appears, from Hall's *Specialities* of his Life, written by himself, that he had been fellow of this College, and rhetoric professor in the University. He was made Bishop of Exeter in 1628, and raised to the see of Norwich in 1641. He died 1656, aged 82. Godwin. *dè Præsul. Angl.* p. 444.

\* This was a journal, or newspaper, on the side of the royalists, which continued for some years: the last numbers I have seen are numbers 7 and 8, printed after the Restoration: the entire title is, "*Mercurius Aulicus*, or Court Mercury, containing the Sum of Foreign Intelligence, and the most remarkable Passages now on Foot in the three Kingdoms of England, Scotland, and Ireland. 1660."

“Watts, Geoffry, some time lord mayor of London, Emman. A. B. fell. of Jesus, by mandate from James I. ob. 1663, wrote Treatises against the Anabaptists. See Walker.”—A benefactor.

“Richard Earl of Holland.”

“Mildmay Fane, Earl of Westmoreland<sup>a</sup>. Lord-keeper Finch.” The former contributed 500*l.* to the new (southern) building, which is called, from him, The *Founder's Range*, and has, over the entrance to the middle staircase, the arms of this family.

“Joshua Barnes, —————<sup>b</sup>, of the church of

<sup>a</sup> Quid memorem Mildmaium Fanum, honoratissimi Fundatoris ex filiâ pronepotem? Virum cum ingenio doctrinaq. potentem, tum honore non vulgari conspicuum, illustrem Comitem Hollandiæ? Vita Chaddertoni, a W. Dillinghamo. S. T. P.

<sup>b</sup> While this sheet is in the press, a line or two of my copy being torn off, I leave blank. It is, however, only the date of Barnes's birth, and the complete title of his book. He took his degree of B. D. in 1686, and was senior fellow, as he tells us flourishingly enough, of Emmanuel College—

Ενθα και ευμαθειων τοι εφυν παμπρωτος εταιρων  
Ταξιν, τ' ηδε φυην, τας τε φρενας, ηδε και εργα.

His Epilogue to Homer's Odyssey.

His editions of the Classics have already been noticed: but I cannot forbear copying the following lines from the Epilogue aforesaid, for their *sublimity* (το φυσιωδες, or rather, μειρακιωδες: Longinus) where personifying his edition of Homer, he makes her say—

Βαρνεσιου πονος εμι, πονος πανυπειροχος αλλων,  
Ος τον Ομηρον εισατ' εν εσθεσι χρυσουφανοις.  
Και τελος εσι πονων· βιβλου δ' ουκ εσι τελευτη.

Dr. Bentley treated his Proposals for publishing Homer with great con-

England—and fully vindicated wherein Episcopacy, the Forms of Prayer, Consecration of Churches, the Cross in Baptism, &c.<sup>a</sup> are plainly asserted against all Opposers. Spittal Sermon, 1703, 4to. To which is added, an Apology for the Orphans of Christ's Hospital<sup>b</sup>; written 1673."

Thus far Dr. Richardson.

I must just mention Dr. Claggett, Mr. Giles Firmin, a Presbyterian writer, Mr. Jeremy Barrowes, an Independent, all eminent theological writers, and John Bayn-  
briggs, M. D. with Mr. John Horrox, two distinguished  
astronomers: the former was Savilian Professor of  
Astronomy at Oxford, and editor of Proclus de Sphæra,  
and Ptolemy de Hypothesibus Planetarum; the latter, of  
Venus in Sole visa, A. 1639, and of Astronomia Keple-  
riana defensa: to whom must be added, Mr. Anthony

tempt; to which Barnes alludes in this Epilogue, and in his Preface to Homer: and we have seen other learned doctors treat Dr. Bentley's Proposals for printing an edition of the Greek Testament with equal contempt. Thus do learned doctors wrangle.

Joshua Barnes, besides his works already noticed, published Gera-  
nia, or a New Discovery of a little Sort of People called Pygmies,  
1675. 12mo. Hist. of the Black Prince, son of Edw. III. 1688. Folio.  
Select Discourses, 1661. 12mo. *Αυλικοκατοπλρον*, 1679. 8vo. He  
was Greek Professor in 1695, and died 1712.

<sup>a</sup> Still it should appear very probable, that our Joshua had been touch-  
ed a little with some Puritan propensities in the more early period. I  
copied a letter in our College Library, beginning—"Joshua," from Dr.  
Calamy, which seems to imply as much, and Barnes himself has given  
Dr. Calamy a niche among his old friends and patrons—

*Εσχάτα δ' αὖ Καλαμειον, οὐν Εδμουνηδον καλεουσι.*

Eucharisterium.

<sup>b</sup> He was educated in Christ's Hospital, as he tells us in his Epilogue to Homer.

Blackwall, author of an Introduction to the Classics—a work perhaps not to be reckoned deep by some, who may remember when they found it useful—concise, but significant; somewhat schoolmasterly, but not the less likely to be adapted to young scholars. His *Sacred Classics Defended and Illustrated*<sup>a</sup>, displaying much Greek reading, and handling a favourite topic, has been popular, and was published in Latin by Wollius, in 1736.

Approaching, as we now are, to more modern times, we shall occasionally meet with the names of some now deceased, who still live in our memories, either as old friends, or at least as our familiars, through an acquaintance with their writings. Regret is a painful sensation; to pay respect to the memory of departed friends, or such as by their works, through association, we may choose to reckon such, is a pleasant one: but as already, perhaps, we may begin to be fatigued (for we have trodden over, in our biographical excursion, a great length of ground), let us make a short pause; and after recreating ourselves a few minutes, by surveying the buildings, and, with permission of the master and fellows, by taking our seat in their gardens, we may gain fresh strength; and then, pursue our old course, better prepared for that sober

<sup>a</sup> Blackwall's book is somewhat on the plan of Raphelius, though carried much further, perhaps further than the subject requires, or than can be supported by just criticism. It, however, shews great industry and much learning. Blackwall published, also (as appears from Nichols's *Literary Anecdotes*, vol. i. p. 131), in 1706, *Theognidis Megarensis Sententiæ Morales*, with a Latin Translation, Notes, &c. addressed in a copy of Greek verses, to Joshua Barnes; and a New Latin Grammar, for the use of his scholars. He took his degree of A. B. 1694. his A. M. 1698, and died, at the Free-school in Market Bosworth, Leicestershire, of which he was head master, in 1730.—Dr. Samuel Johnson, at an early period of life, had been his usher.

seriousness, and patient investigation, which the subject will require.

We have already seen that some materials of the old monastery form a part of the present buildings: these are—yon hall on the north, altered, indeed, and much decorated—the library on the east—and kitchens, raised of clunch-stone. Where that hall now stands, the chapel of the Black Friars once stood; and the high altar was towards the screens. Formerly, as you may see in Loggan's *Cantabrigia Illustrata*, a sort of balustrade railings flaunted round this eastern court, and the grass-plat between the kitchen and present library. But we have followed the more simple rules of modern taste; and these petit ornaments have been long since removed, together with the sphæristerium and brewery, represented by Loggan. The western and southern sides were built by the founder: the western was rebuilt about 40 or 50 years ago, a modest building of the Ionic order: it is without some of the ornaments, admitted into that order, Doric flutings, and festoons; yet with nothing but the essentials of the Ionic, it strikes without pretensions, and pleases by its harmony of proportions.

Some maintain, that the volutes of the Ionic capital were first borrowed from the appearance of shells, a natural, agreeable origin enough; but Vitruvius, a little more gallant, deriving the order in general from the delicate female form, as the Doric from the manly, finds the volute of the Ionic capital in the locks, or plaits of a lady's hair, flowing gracefully from the head. It is allowed us then to say, that in this building is exhibited the delicacy which gives expression to the female figure, and which constitutes the principal excellence of its cha-



racter, simplicity with elegance, Horace's *Simplex munditiis*.

There is a small red lion rampant on the pediment, on the western front, holding a chaplet, the crest of the founder. This occasioned Joshua Barnes's two Greek lines: a very little magic may turn his Greek into an English lion, thus—

Thy emblems fair, and lion bold,  
Well-pleas'd, Emmanuel's house, I see:  
If such a rank thy lions hold,  
What mighty things thy men must be !

The southern side displays the same order, with somewhat more of ornament, though it is only the old building enlarged and cased with Portland stone. It is called, as already observed, the *founder's range*, and has a suite of rooms on the eastern corner, called the founder's apartments. Over the entrance to the middle staircase are the Earl of Westmoreland's arms, one of the Fanes, as noticed before, having married a Mildmay. The middle part of the building is further adorned with a balustrade.

Yon eastern side consists of the Picture Gallery, a portico, exhibiting 13 arcades, which run the whole length of the building, to which the close, opening on the opposite side, gives a lively appearance, and the whole presenting an elegant façade. The building, as you perceive, is of the Corinthian order, decorated with festoons and other ornaments, though the clock on the pediment you may think rather useful, than ornamental. The chapel, in the middle, by Sir Christopher Wren, under the cloister, is an elegant building, with a neat

lantern at top, a fine marble flooring, and stucco cieling. It was begun under Archbishop Sancroft, and finished in 1677, under Dr. Holbeach<sup>a</sup>. Of the picture gallery there shall be offered presently a separate account. The chearful prospect here towards the Gogmagog Hills is justly admired; the adjoining building, close, and piece of water, require no separate description.

The fellows' garden, though not large, is agreeably laid out, and diversified by many plants, a bathing-house, bowling-green, and piece of water. The cedar-tree, once so beautiful in youth, now beginning to wear the majesty of years, is one of the most beautiful in England. There was formerly a mount in a corner of this garden, from which might be seen what was going on in the neighbouring lane, and Christ College layes; but this pert peeping ornament has been very properly removed. This is one of the most agreeable gardens in the University.

The master's garden has in it nothing remarkable, except it may be a summer-house, of some antiquity, surrounded with the prints of some of our principal old poets, a very agreeable nook, in which either a pipe or a poem, will go very pleasantly.

As to books, our puritanic college, we may be sure, is well stocked with old divinity. It is, besides, one of the best classical libraries in the University, and possesses many valuable MSS. several eastern, of which an account is in the library, by Sir William Jones: A Hebrew Bible<sup>b</sup>,

<sup>a</sup> Ολβελχιον φιλοδωρον, ος Εμμανηλ η Φυλασσει.

Barnes's Eucharisterion.

<sup>b</sup> It has two columns in a page—the initial letters large, and decorated: an illumination round the first page of each volume. Some letters gilt. It has the vowel points. There are also other marks

in 3 folio volumes, given by Bedel, Bishop of Kilmore, in Ireland. It was bought of the chief Chackam, of the Synagogue at Venice, where he went in quality of chaplain to the English ambassador: Sir Henry Wotton gave for it its weight in silver—A Jerome's Bible: the order is different from ours, and there is a remarkable insertion, between the 23d and 24th verses of Dan. 3, of considerable length, not in the Hebrew: it is taken from Theodosion's edition: incorrect, but fine—A Greek MS. of Herodotus: this was of great consequence to Dr. Gale, in his edition of 1679—though afterwards more diligently examined by Dr. Askew, and since by Mr. Porson<sup>a</sup>: Greek Epistles<sup>b</sup> of the New Testament: there are two,

by which those conversant in Hebrew literature judge of the quality, and form their opinions of the age of Hebrew manuscripts. It has the Masora: several of these circumstances determine it, according to the criteria laid down by Dr. Kennicot, to be not a *very* ancient MS. It is, however, a very fine one; not so old as that in Caius College, or that in the public library. The oldest Hebrew MS. in England is in the Bodleian: Codex MS. qui a me habetur *antiquissimus* omnium et optimus pro hoc opere collatorum, et cui ætatem tribuo annorum ad minimum 800.

*Dr. Kennicott's Dissertatio Generalis to the printed Heb. Text of the Old Testament.*

<sup>a</sup> Mr. Porson, in a short Latin memorandum, prefixed, says—*a Thoma Galeo, sed valde negligenter, longe diligentius in usum Editionis Wesselingianæ ab Antonio Askew collatus est.*—Dignus certe hic codex, qui, si iterum edatur Herodotus, paulo accuratius iterum examinetur.

<sup>b</sup> Dr. Farmer has written in it—*Liber præstans ob antiquitatem et minimis characteribus exaratus, &c.* It was given by Dr. Samuel Wright in 1598.—Not so old by several centuries as the famous Beza Greek MS. in the public library, Cambridge, written in uncial letters. This is perhaps the most ancient Greek MS. extant; of the 4th or 5th centuries. Whiston supposed it to be of the beginning of the 2d cen-

if not three, old English translations of the New Testament. The versions differ, and every one conversant in these matters knows there were two old English versions : one only of these is Wickliffe's. The 4to. Testament is dated 1397 : the translation was finished in 1387. There are also numerous writings of Joshua Barnes's, among which is a poetical version of some of David's Psalms into Greek Anacreontics, and likewise a Greek-Latin Lexicon of his, considerably advanced. Dr. Askew's ALBUM is not the least worthy of notice ; for though *Albums*, as used formerly by literary gentlemen on their travels, were but ordinary things, this contains one or two testimonies, rather curious\*. But let this suffice for the present.

tury, without any reason, and, indeed, against all probability. See Montfaucon's *Palæographia Græca*, Lib. 3. Cap. i. ii.

\* More particularly the short address of a modern Greek, which shews how, when a nation, once enlightened and free, becomes enslaved, their common forms of address and conversation sink into the lowest state of degradation. The modern Greek language differs from the ancient about as much as the modern Italian from the Latin. But scholars still read ancient Greek ; and to the curious it may perhaps afford some amusement, to see how a modern Greek can write verse in the ancient language of his country.

The following lines were addressed to Dr. Askew, and written in the city of Thessalonica, οπου ο Ευσταθιος Αρχιεπισκοπος Παρεκβολην εις τον Ωμηρον ιγραφε.

Και νοον ανθρωπων εγνως, και αζια ειδες,  
 Τιε Οδυσσης, Παλλαδος ηγιστη.  
 Αφραδιν πασαν, σκιαν ως, Ασκιος, ειργεις,  
 Λαμπειτων σοφη Ηελιοιο δικην.  
 Και σε χορος Χαριτων κοσμαι, Μουσai τε ζεφουσι  
 Παντοδαποις δεξης σεμμασι σους κροταφους.  
 Νουσον ακισοριη, ην σοι πορε Φοιβος Απολλων,  
 Ωθεις, τη ρωσιτ πασι χαριζομενος.

Let us now, for a minute or two, take a turn into the Picture Gallery.—In Catholic countries portraits being not seldom considered as votive offerings, are made the objects of an inferior degree of religious worship: among us Protestants, they are mere mementos. In colleges more particularly they are a sort of family pictures, in relation to eminent men, members or benefactors, now no more.

The Picture Gallery at Christ Church, Oxford, besides the portraits of former members and benefactors, contains, also, some paintings, and a few good ones, by foreign masters. Emmanuel Gallery cannot be put in competition with that, and, indeed, possesses not *much* that is *very* excellent, taken as a gallery of pictures. It is, however, a striking feature of this college: so we may stop, and venture to point out a few of the portraits.

Sir Walter Mildmay, a full length, in the costume of the times; round the picture-frame are these words: By Vansomer, *Ætatis suæ 66. Anno Domini 1558. Virtute, non Vi.*—Sir Anthony Mildmay, Knight. This is accounted a good picture. On a parchment scroll is the following inscription: *Reipublicæ causa et principis jussu semper in utrumq. paratus fui.*—Sir Francis Walsingham.—John Britton, D. D. and Thomas Holbeach, D. D. both masters: the latter is reckoned a good picture.—Archbishop Sancroft, sitting at a writing-table, P. P. Lens, F. L.—Mr. Francis Ashe, a benefactor, reckoned a good portrait.—Hall, Bishop of Norwich, born 1574:

ΑΙΕΝ ΕΤΗ ΣΟΙ ΕΧΕΙΝ ΔΟΙΕΝ ΘΕΟΙ ΟΛΒΙΟΙ ΑΤΤΑ  
ΣΧΕΙΝ, ΠΟΤΕ ΚΑΙ ΝΕΣΩΡ ΑΔΕΤΑΙ ΗΣΥΧΙΗ.  
ΕΝ ΕΤΕΙ ΣΩΤΗΡΙΩ ΑΨΜΖ.  
ΕΝ ΜΗΝΙ ΤΟΥ ΙΟΥΛΙΟΥ ΗΜΕΡΑ Ι.

From Dr. Askew's MS. Album.

this was taken when he was somewhat old, and is the original, I suppose, from which the engraving prefixed to his works was taken : half length.—Joshua Barnes, Greek Professor.

Ἐπὶ τῇ Ἀριστοφάνει Ὀμηνίᾳ ἐργὸν ἐκασμὸν

Epilogue to his *Homere*

—Sir William Temple: this is half length; perhaps the best portrait in the room; by Sir Peter Lely.—The present Earl of Westmoreland.—Anthony Askew, M. D. in his doctor's robes (three quarters), taken when a young man, but a good likeness of him to the last.—Dr. Long, formerly master of Pembroke Hall; said to be a good likeness, when much in years: a half length.—Mr. Hubbard, formerly senior fellow, a much-respected tutor and eminent preacher.—Dr. Farmer, late master of the college.—The present Dr. Parr. There are several more portraits in the library, and a few good prints. In the room adjoining the master's lodge, and leading to the Gallery, are the portraits of Dr. Jackson, Bishop of Kildare, by Gainsborough; Dr. Hurd, Bishop of Lichfield and Coventry; of Dr. Bennett, the present Bishop of Cloyne, in Ireland; Sir Edmund Bacon, Bart. and the founder, with his lady, sister of Sir Francis Walsingham; half length, on boards.

In the Gallery is a good portrait of Dr. Whichcote, formerly fellow of this, afterwards master of King's College. I close with this, for the purpose of subjoining Dr. Fuller's remark, "that in his time, more than half the masters of the Cambridge colleges had been formerly of this House."

So much for our buildings, gardens, Library, and Picture Gallery: let us return to our distinguished and learned men.

Richard Dawes, A. M. in 1733, and fellow, was head master of Newcastle School, a foundation somewhat on the plan of the Charter House. He was one of the most ingenious and learned critics in Greek literature of the last century, author of the *Miscellanea Critica*. It is a work of emendatory criticism, containing select emendations on Terentianus Maurus, with remarks and corrections on Callimachus, Pindar, Aristophanes, Æschylus, Euripides, and Sophocles, according to laws regulated by their metres; together with some nice distinctions on the use of some of the tenses of the Greek verbs, and his famous dissertation on the Æolic Digamma\*. It must suffice to say, that Dawes's principles and emendations are pretty generally admitted by our most judicious critics, and that no work of emendatory criticism is in greater estimation, at home and abroad, than Dawes's *Miscellanea Critica*.

It appears, from his Preface, that he had in contemplation a much larger work; which probably the arduous engagements of a public school, together with some unfortunate circumstances in the arrangement of his own mind, might have prevented him from prosecuting.

The *Miscellanea Critica* was first published at Cam-

\* Bentley's Homer, in Trin. Col. carries the Digamma further than Dr. Taylor's; I think through the whole Iliad. It appears, from one of Heyne's Excursuses to the Iliad, that it was sent to him at Leipsic, for the purpose of his edition of 1802. Dawes, in his *Miscellanea Critica*, (Sect. iv.) opposes Dr. Bentley's application of the Digamma in the Ionic writings of Homer. But this matter is judiciously settled by the Bishop of St. David's.—Miscel. Crit. p. 396.

bridge, in 1745; and in 1781 Dr. Burgess, the present Bishop of St. David's, edited an improved edition of it at Oxford.

Dawes in early life meditated to translate the *Paradise Lost* into Greek heroics; and has presented us with a specimen of his performance: but in after-life, upon examining, by strict criticism, (which he calls "pruning his vines") and intending to proceed to a larger work, of emendatory criticism on Greek authors, he abandoned his design on Milton. He has himself pointed out wherein his attempt was faulty, with respect to the idioms of the Greek language; but we must be permitted to add, that the rhythmical structure of his verse is very excellent. The specimen produced is part of that fine speech of Satan's.

—————Farewell, happy fields,  
Where Joy for ever dwells: hail horrors, hail  
Infernal world, and thou profoundest hell,  
Receive thy new possessor: one who brings  
A mind not to be changed by place or time.

To rule is worth Ambition, tho' in Hell:  
Better to reign in Hell, than serve in Heaven<sup>a</sup>.

*1st Book.*

<sup>a</sup> —————Ζησοιτε τρισολβοι αγροι,  
Χαρματοοικητοι· φοβεροι δ' επιχαιρειτ' ερημοι,  
Κοσμος υποχθονιοσθε· συ δ' αδης ευρυβαθισος  
Ηγεμον' ενδεξαιο νεηλυδα, τον γε νοημα  
Ου τοπω, ουδε χρονω μετακινητον φορειοντα.

Ευδοξον και αδη οϊομαι εμβασιλευεν.  
Μαλλον αν αδοτυρανος η ουρανοδουλος εσοιμην.

*Præfat. ad Miscel. Critica..*



Anthony Askew, student, took his degree of M. B. in 1745, that of M. D. in 1750; between which periods we trace him through his Album, on his travels, 1746, in Halle, Leipsic, Gotha, Hanover, and Weimar, in 1747, in Georgia, Transylvania, and several parts of Greece. Naturally enough he is here placed next to Mr. Dawes, having been his pupil.

Before he proceeded M. D. he set out on his travels, being well stored with classic literature, and particularly conversant with the Greek tragedians. It appears, from a testimony in his Album, that he had formed a plan for publishing an edition of Æschylus, previously to his going abroad: he printed a specimen of his work; but there is no evidence that he completed it; at least, it was never published.

During his travels commenced his acquaintance with Michaelis<sup>a</sup>, Wesseling, Reiske, Gesner, and others: with Reiske and his learned wife (an eminent Grecian), there continued a lasting friendship. From the above eminent critics he derived fresh incitements and directions, to prosecute his favourite passion for collecting Greek MSS. By this passion he was led to Greece, whence he brought into his own country a more curious collection of MSS. both in the ancient and modern Greek language, than was ever possessed by any Englishman before<sup>b</sup>.

The compound words here are admirably adapted to the sublimity of Milton: it is probable, that, while pointing out some of his own faults, Dawes alludes to Barnes, who was not so quicksighted in discovering the faults of his heroics; and had he "pruned his vines," we should have had fewer of them.

<sup>a</sup> I mean more particularly D. Christian: Benedict. Michaelis Theol. Græcæq. & Orientalis Ling. Profess. Ord. Halæ; as dated in Dr. Askew's Album.

<sup>b</sup> Dr. A. brought home little besides MSS. and scarce printed books.

There is no evidence that Dr. Askew published any thing but his specimen of an edition of *Æschylus*: what he prepared for it is best known to those who have examined his editions<sup>a</sup>, with MS. notes. As to the Appendix to Scapula's Lexicon, (added to the edition of 1789) it is printed from a MS. that belonged to the doctor, but it was not written by him, though he might probably have made some additions to it.

But Dr. Askew was no less generous in communicating, than assiduous in collecting: his house was the resort, and the residence, when in town, of many of the literati of Cambridge: his MSS. were a bank, on which the most eminent critics, in Greek literature, at home and abroad, were very proud to draw. The admired edition of Herodotus by Wesseling, (fol. Amsterdam, called, for its excellence, *editio optima*;) Dr. Reiske's, of Demosthenes (*apud Oratores Græcos*, 12 vols. 1770, a work pronounced by critics to be beyond all praise), were greatly indebted to his collations and MSS. Dr. Taylor<sup>b</sup>, and others, were also much indebted to them. So that it may be said of much of his bibliographical ardour; in collecting, he was dispersing.

except we may mention a curious native of Greek, remarkable for his beautiful style of writing the language. Some specimens of it are in the British Museum. Dr. A. procured for him a place as Librarian to the College of Physicians. His name was *Ιωαννης Καραουαλλα*—John Caravalla.

<sup>a</sup> Dr. A. possessed several editions of *Æschylus* with MS. notes: more particularly one of Stanley's edit. 1745; another of Stanley's, with Needham's collations. 1663.

<sup>b</sup> Dr. Taylor, in consequence, left him a valuable library of printed books, together with numerous MSS. many of which are now in the Public Library at Cambridge.

From Dr. Mede, Askew caught some of his zeal: but on considering the warm friendship of Dr. Mede for him, in connexion with the testimonies, full and honourable, from our most eminent Greek critics, both at home and abroad, we must rank Askew, as Mede was before, not merely with collectors of books, but among friends to literature and learned men; and, on considering what time he spent on his travels, in the mere ardour of collecting books, that it continued to animate him on his return to England, and that his professional duties called for much attention (for, besides his other regular practice, he was physician to two large city hospitals<sup>a</sup>), we need not wonder that he found little time for authorship.

Dr. Askew died in 1774, aged 52, and his library of splendid printed books continued on sale in 1775, by Leigh and Sotheby, for 20 days. His MSS. were not sold till 1785, and continued on sale 10 days. The sale was so memorable, as quite to form an epoch in the history of bibliographical literature.

Mark Akenside, the poet, was also a native of Newcastle town, and educated under Mr. Dawes: he also was eminent in Greek literature, and, as appears from his *Pleasures of Imagination*, and his *Ode to the Naiads*, an admirer of the Platonic philosophy. He was not a student of this college. He took his degree of M. D. at Leyden; and it appears, by the Book of Graduates, (though no college is there mentioned) that he was admitted in 1753 to the same degree at Cambridge, by royal mandate. On a presumption, therefore, of the probability, that during his stay at Cambridge, for the purpose of his degree, he would reside at the college,

<sup>a</sup> Bartholomew's and Christ's Hospitals.

where Dawes and Askew had been educated, I have placed him under this college. Dr. Akenside died in 1770.

Akenside was an excellent poet, and many editions of the *Pleasures of Imagination* were published. It is greatly to be lamented, that professional engagements prevented *him*, also, from putting a finishing hand to his grand poem—for such it is, though unfinished. Since his death, in 1772, all his poems have been printed in a fine 4to. edition, including his *Pleasures of Imagination*, together with the additions made at several times by the author, and two books of Odes. In this edition is reprinted, from the 6th volume of Dodsley's *Miscellanies*, his fine Hymn to the Naiads, with corrections and notes. On the principles of a Platonist, this hymn is not only a very fine, but a consistent poem<sup>a</sup>; and I must add, generally, that the poems of Akenside are as full of poetical power, as they are of independent principle, notwithstanding the sneer of one of our Cambridge poets.

———Goddess of the lyre,  
Which rules the accents of the moving sphere,  
Wilt thou, eternal Harmony! descend,  
And join the festive train? For with thee comes  
The guide, the guardian of their lovely sports,  
Majestic Truth; and where Truth deigns to come,  
Her sister Liberty will not be far.

*Pleasures of Imagination.*

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<sup>a</sup> On the same principle, the *Mystical Initiations of the Hymns of Orpheus*, 1787, (whether genuine or not) and some Hymns written in his own character, (the translator and author, Mr. Taylor, being a professed Platonist) are consistent.

Of Dr. Richardson, formerly master, S. T. P. 1735, the proper notices have been already taken.

Richard Hurd, who took his degree of S. T. B. in 1749, S. T. P. in 1768, was fellow, and would have been tutor, but for his Whig principles<sup>a</sup>. For our once Puritan house was now become high-church, and those who influenced college concerns inclined to Toryism<sup>b</sup>: however, better things were in store for Hurd: he became preacher of Lincoln's Inn; in 1775 was consecrated Bishop of Lichfield and Coventry; in 1776 was appointed tutor to the Prince of Wales; and in 1781 he was advanced to the see of Worcester.

Several works were published by Bishop Hurd. His Sermons on Prophecy, first published in 1772, if they take a ground not reckoned tenable by some critics, carry an air of plausibility<sup>c</sup>; his Dialogues on Foreign Traveling, if they have an intermixture of primness and starchiness, yet possess much of elegance; and if his Dialogues on the Reign and Government of Elizabeth have no great portion of originality, they are dressed in a robe of classical neatness, they savour of learning, and breathe a spirit of great liberality: the same must be said of his Letters on Chivalry and Romance.

Previously to these, Bishop Hurd had published several volumes; particularly, his Commentary on Horace's Ars

<sup>a</sup> Mem. of Dr. Farmer. Necrology for 1797—8, p. 390.

<sup>b</sup> Many, however, in modern times, of distinguished zeal for contrary principles, both as men and writers, were of this college.

<sup>c</sup> I mean the Double Sense of Prophecy maintained by Joseph Mede in his Apocalyptic Key; ingeniously enough at least, illustrated by Hurd from the structure of the Fairy Queen, which must be explained by the doctrine of double senses, one to be fetched from Fairy Land, the other from the reign and government of Queen Elizabeth.

*Poetica*<sup>a</sup> (in 1749) which, with the addition of his *Dissertations on the Drama and Poetical Imitation*, were reprinted in 1757. Dr. Beardmore, formerly head master of the Charter House, has taken some pains to shew that Hurd was indebted for the principal materials of the latter to a French writer: and it may be so. Hurd was an elegant scholar; a man of taste, rather than of profound thought; a classical improver, rather than an original discoverer. But his writings are in general both agreeable and instructive; and, without having implicit faith in them, I have found that what pleased me in youth I can read with pleasure still.

To the first edition of the *Dialogues on the English Constitution* was a postscript, which was omitted in the later editions. This suppression was observed with concern; for it pointed out, in a clear manner, an obliquity in Mr. Hume's *History*, in which *administration* or *government* is confounded with *constitution*.

Edward Evanson was A. B. in 1749, A. M. in 1753; a writer of a different tone, and, in several respects, of different principles, from Bishop Hurd, though, like him, a Whig in his politics.

Mr. E. excited public notice, not by the preferments which he obtained, but by his being forced to relinquish his ministry in the church, and by writing against the orthodox faith.

One of his first works<sup>1</sup> is an attack on Hurd's *Discourses on Prophecy*, in the form of a letter to him. He admits, and states, the importance of the Prophecies of the New Testament, and the marks of what is

<sup>a</sup>Shewing that it relates not to poetry in general, but, in particular, to the drama.

called the *Grand Apostacy*; and he aims among other things, in remarking on the bishop's system, (which is indeed, Mr. Mede's), to shew, that the marks of Antichrist applied by him to the church of Rome, are applicable to his own church.

Mr. E. has also written decidedly against the doctrines of the *Trinity*, and the *Incarnation of God*, at first with an Address to the King, as the First of the three Legislative Estates of the Kingdom: his Second Thoughts on the Trinity are in form of a letter to the Bishop of Gloucester.

He was also engaged in a controversy with Dr. Priestley, which first appeared in the Theological Repository. The whole was republished in 1792, together with an additional letter of Mr. E.'s to Dr. Priestley. It is entitled, Arguments for and against the Sabbatical Observation of Sunday. Here he maintains the principle of the celebrated German lawyer, Boehmer<sup>a</sup>; that the worship and celebration of the Sunday, in place of the Jewish Sabbath, was not appointed by Christ or his Apostles.

In 1792 Mr. Evanson published "the Dissonance of the Four generally received Evangelists; and the Evidence of their respective Authenticity examined." In this work he endeavours to shew that the Four Histories are contradictory and irreconcilable.

<sup>a</sup> The following quotation from Boehmer, which stands in Mr. E.'s title-page, will unfold the view of this book: Nullum monumentum adduci potest, ex seculis prioribus, quo manifestum, liquidumq. fiat, Apostolos cultum celebrationemq. Sabbati in diem Solis transtulisse, quamvis hæc sententia tam altas radices in quorundam mentibus egerit, ut parum abesse videatur, quin articulis fidei purioris adscriberetur. Quamvis DIE STATO Christiani convenirent, minimè tamen Judaico more eum celebrabant, ab omni opere vacantes. Boehmeri Diss. sect. xv.

The result of all was, Mr. E. prepared a New Testament agreeable to what he conceived to be the *genuine* Gospel—for he professed to be an earnest believer—This he did not live to publish; but it was printed after his death, in 1807, as prepared by himself. According to him, the Gospels of Matthew, Mark, and John; the Epistles to the Romans, Ephesians, and the Hebrews; the Epistles of James, Peter, John, and Jude; and the Epistles to the Seven Churches of Asia, in the Revelations, are not genuine: so that his New Covenant is reduced to St. Luke, the Acts, and part of the Revelations.

Mr. E. in the early part of life, kept a considerable school: he was rector of Longdon, in Worcestershire, and perpetual curate of Tewkesbury, in Gloucestershire. The account of his prosecution for not reading some parts of the Litany, and delivering doctrines against the Incarnation, were published in folio, in 1774. This belongs not to our work, nor to decide on the truth or falsehood of Mr. E.'s opinions. He was allowed to be a man of considerable talents and learning. He occupied himself, for many years, in the later period of life, in agricultural pursuits. He died in 1805.

Of Mr. Henry Hubbard mention has already been made. He took his degree of A. M. in 1732, of S. T. B. 1739. He was mathematical tutor, and his MSS. Lectures are in the college library; though I am not aware that he published any thing except a single sermon, for the benefit of the Sons of the Clergy. But he stands recorded as a benefactor to the college, having bequeathed to it a considerable sum of money, together with his library.

Richard Farmer took his degree of S. T. B. in 1767; that of S. T. P. in 1775, and was elected master the



same year, on Mr. Hubbard's, the senior fellow, declining it, through infirmities and age. He is well known as the author of the *Essay on the Learning of Shakespeare*, first printed in 1766: in 1767 he published a second edition, but, with the exception of a few corrections of style, it contains no additional matter: a third edition was printed in 1789.

Dr. Farmer had also meditated to publish a *History of the Antiquities of Leicester*; and went so far as to print proposals for it: but, on becoming tutor of the college, he gave up the design\*. The papers prepared by him, being, I understand, very few, were communicated to Mr. Nichols, whose *History of Leicestershire* has been since printed on a very great scale, being the largest county history ever published.

In the *Collections of Cambridge Poems, on public Occasions*, there are one or two pieces of Dr. Farmer's, which shew, that he possessed a poetical, no less than critical taste, which might have ripened into excellence, had he continued to cultivate it. A congratulatory ode more particularly to the Duke of Newcastle, the chancellor, on laying the first stone of that part of the public library, erected in 1755, is very poetical, and to me it appeared to surpass every one I read in that collection for classical elegance.

Samuel Blackall, A. M. 1763, S. T. B. 1770, was fellow and mathematical tutor: he published a pamphlet against two sermons of Bishop Hallifax, in the controversies maintained between Dr. Jebb and Dr. Powel, on the Divinity of Christ, *Subscription to the Thirty-nine Articles*, and public annual Examinations, 1772.

\* Necrology for 1797.

Henry Homer, S. T. B. 1783, was a very industrious and meritorious editor of the Latin Classics. His editions, though unaccompanied with notes, are remarkable for correctness; they are published at the end of Mr. Lunn's catalogue, whose property they now are. Mr. Homer was to have been engaged, in connexion with Dr. Parr and Dr. Combe, in editing a splendid edition of Horace. This business terminated in a literary altercation, and the edition was published singly by Dr. Combe. Mr. Homer died in 1791.

Here, in conclusion, while gratifying a private feeling, I must be indulged in the violation of a general rule, which was, to confine the narratives, relating to our several colleges, to such members as left literary memorials behind them: but the person, last to be mentioned, was my particular acquaintance and friend, during the whole time I was of this college, and, though no author, as I am aware of, a man of no common talents and worth. We were of the same standing in the University, and of the same table. We were somewhat different in our studies, and opinions. He was excellent in mathematics. My speculations and pursuits lay another way: but we read much together on subjects, not in the course of college studies, but which interested us both. -We walked out together almost every day; we disputed, but never quarrelled: we always parted friends; and we returned to our altercations with fresh ardour, but without hostility. Nor were we always wrangling. He was not less a man of taste than judgment; and our disputes were probably advantages to both: they brought us into habits of weighing speculative opinions, and instilled into both something of that even temperament of mind,

which is removed as well from the heat of bigotry and intolerance, as the chillness of mental inactivity and indifference : thus—

We drove afield, and both together heard,  
What time the gray fly winds her sultry horn,  
Batting our flocks with the fresh dews of night.

*Milton.*

William Taylor, fellow, took his A. B. degree in 1778, his A. M. in 1784. He afterwards became head master of Hawkshead school, in Lancashire, where he was first educated—a situation to which he was well fitted—for though his peculiar province was metaphysics and mathematics, yet he was no bad classical scholar, and he possessed a great stock of general reading. I can only speak of what he was while of Emmanuel College. Educated in a country school, accustomed to a Lancashire dialect, and bred up to books, he exhibited but little of an exterior polish. He was not a man of the world : he, so to speak, had been never in it : but a most piercing eye, a very fine physiognomy, a childlike modesty, and natural urbanity, commanded universal respect and esteem.

On leaving college, we took different courses ; and having formed different connexions, lived in parts of the country very remote from each other : but let those who knew William Taylor, while a student in this college, bear testimony, that he was endowed with the most excellent qualities, both moral and intellectual. He died young, at Hawkshead, of a consumption, to which, by excess of study, he inclined, while in college. There is, I think, a monument erected to him in the church ; and I will leave an inscription, not in my own words, yet as ap-

plicable to our academical intercourse, as to the occasion on which the words were delivered <sup>a</sup>.

Thus have we followed our Emmanuel College, from its beginning, even to the present times more minutely perhaps than any other. Dwelling still on the idea of the acorn, we have seen it sown, take root, and spring up, till, in its luxuriance, it not merely occupied its proper soil, but overspread the neighbouring fields. Yielding, at length, to times and seasons, it no longer wantoned abroad; it contracted, like the sensitive plant, its foliage at home; and shrinking from what was gathering round it, sought repose and protection in the quietness of retreat.

Speaking without figure, we must consider this foundation originally Puritanic, and replenishing other colleges with Puritanism, as giving way, at length, to cir-

<sup>a</sup> “Domine respondens, omnes tuas questiones summâ modestiâ, et summo judicio defendisti.”—This was the closing testimony of the moderator, Dr. Isaac Milner, when Mr. Taylor kept his Act; and was considered, at the time, not more remarkable, than acknowledged, universally, to be just. Another circumstance shall be mentioned, not less creditable to Mr. Taylor; and equally so to the other party concerned. This is, the following: There was introduced to Mr. T.’s acquaintance a person of similar pursuits with his own. He was possessed of a very mathematical mind; and there commenced between them a friendship which continued warm, confidential, and uninterrupted, to the time of taking their degrees. It was understood that between them, being considered the best mathematicians of the year, would subsist the contest for the senior wranglership. Yet there did not appear the smallest feeling of rivalry between them. (I was intimate with both.)

———— Arcades ambo,

Et cantare pares, et respondere parati.

The latter obtained the senior wranglership; Mr. Taylor the second honour; and each, I believe, would have rejoiced at the other’s success.—“Suis enim incommodis graviter angi, non amicum, sed seipsum amantis est.” Cicero de Amicitia.

cumstances; a change gradually came on; disputes about rites and ceremonies were hushed; Presbyterianism and Predestination submitted to Pralacy and Free-will; till Emmanuel became full as well reconciled to them as the other colleges.

Whether the extinction of party language is ever to be looked for in this country, or uniformity of opinion will only prevail in Utopia, are problems not for this place. We have as yet got to no such resting-place; without looking among the various sects, (the genuine offspring, by the bye, of Puritanism) let us regard only that of Whig and Tory. Taking our stand at the time of Bishop Hurd, we said, that the prevailing interest of the college was Tory. Yet Hurd was a Whig; and some of its writers in succession to Hurd have been undoubtedly Whigs. But recollecting, that the principal families in the county of Cambridge, favourable to government—that the descendant of the premier baronet in England—that the first civil officer in Ireland (the late lord lieutenant)—that the principal law officer, the present lord chancellor of Ireland—and that two bishops of the present reign—together with the first ecclesiastic in England, the present Archbishop of Canterbury—recollecting that these were all educated in this college—that, besides, one of its members refused the Archbishopric of Canterbury<sup>a</sup>—and another<sup>b</sup> preferred his residentiaryship at St. Paul's to a mitre—it cannot be thought this college has been very hostile either to church or state. Let the language, perhaps a little courtly and conciliating, of Sir Walter Mildmay, be reverted to by the reader; and how far it has been realized, must be left to his determination:—

<sup>a</sup> Bishop Hurd.

<sup>b</sup> Dr. Farmer.

“ I have planted an acorn, and God only knows what it will produce, when it comes to be an oak ; but I hope nothing contrary to your majesty’s established laws.”

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The foundation fellowships of this college (which are twelve) are open to all the counties of England; and one founded by Mr. Dillingham is of the same description: there must however be only one of a county at the same time. There are also two bye-fellowships, founded by Sir Wolstan Dixie, whose portrait is in the hall. Here is, likewise, a respectable number of scholarships, and those of the foundation are reckoned good ones.

P. S. Among Puritans of eminence, educated in this college, afterwards ejected from livings, should have been mentioned Mr. Simeon Ashe, Mr. Jonathan Hanmer, Mr. Nathan. Ranew, and Mr. John Whitlock, an account of whose writings may be seen in Dr. Calamy’s *Memoirs of ejected Ministers*. Mr. Emlyn, the Socinian, too, famous in the controversy about the disputed text, 1 John, v. 7, was admitted of this college<sup>a</sup>: Hen. Lee, B. D. formerly fellow, published, in 1702, *Anti-scepticism*, in which Locke on Ideas, on Words, mixed Modes, Knowledge, &c. indeed on almost every one of his doctrines, is combated: in Four Books. He thinks Mr. Locke’s doctrine of Reflection does not differ from Mr. Hobbes’s Re-action, “ and so we (to use Mr. Lee’s words) have only that new name of reflection for motion, modified by an *organized body*, to keep up,” as he expresses it, “ the handsome part of a distinction between material and immaterial substances and their operations.” He thinks Locke’s *Essay* tends to weaken the authority

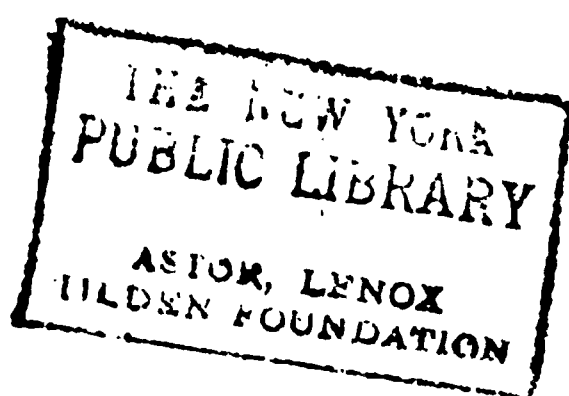
<sup>a</sup> See an Account of his Life and Writings, by Mr. Whiston. .

both of natural and revealed religion: hence the title of his book, *Antiscepticism*, which is written in a clear and not illiberal strain.

James Gardiner, A. B. of this college, son of Dr. James Gardiner, Bishop of Lincoln, in 1694, published a poetical work of Gardens, being a translation of Renatus Rapin's Latin Poem <sup>a</sup>.

Mr. Hardy published a Greek Testament, in 2 vols. of which there have been two editions, 1768 and 1776; and Robert Potter, A. M. 1788, much distinguished himself as the translator of *Æschylus* and *Euripides*.

<sup>a</sup> This excellent poem was translated first by Mr. Evelyn, the well-known author of *Sylva*.





St. Mary's Church, New York



## GONVILE AND CAIUS COLLEGE.

**T**HIS college has educated two persons who have written the History of the University: it is, then, natural to suppose the accounts of their own college will be authentic and correct; for their authorities will, of course, be taken from its archives; and, by their own account, there are several writings, which unfold its history. Their testimonies, therefore, ought to be as good guides as the registers themselves. As low as their histories are brought, (which, indeed, is not very low) we may look to Caius and Parker, and may venture to rely on their histories.

This should have been placed, in its due order, as the seventh college; of which one part was founded in 1348, by the Rev. Edmund Gonvile, rector of Terrington, in Norfolk. It was constructed, at the first, between Luggburn Street (now Freeschool Lane) the church-yard of St. Botolph's, and Bene't<sup>a</sup> College, on the place where is now the garden of that college. It was called by the founder Gonvile Hall, and dedicated to the *Annunciation* of the *Blessed Mary*. He placed in it a master, with four fellows, and in his life-time supported them out

<sup>a</sup> Colleg. Corp. Christi, et Beatæ Mariæ.

of his own funds. This he soon exchanged for two buildings of Bene't, one that had belonged to Sir John Cantebridge, called the Stone-house, the other to John Goldcorne, with schools, shops, and gardens, (to use the words of Gonvile) on the place called Henney; and the Hall, with its master and fellows, being thus removed, was confirmed, in 1353, by Robert Bateman, Bishop of Norwich, who had been appointed the executor of Gonvile's will.

These two buildings, which (as the ancient records of the same college shew) were formerly schools of philosophy and tradesmen's shops, were built in Henney, in the parish of St. Michael, not far from St. John Baptist's Church, which stood where is now King's<sup>a</sup> College Hall; and of them was constructed Gonvile Hall, at least the north side: the western and southern, as far as the chapel, were built by Thomas at Wood, formerly provost of the same college, John Warrok, and John Preston, citizens of Norwich, and other worthy men: the remaining part of the western side, that is, the chapel, had been built long before, by William Rougham, a physician, the second provost of this college; the eastern side, not seventy years since, by Elizabeth Clerc, the most pious widow of John Clerc, Esq. of Norfolk. Thus, by degrees, the building was formed into a square. The revenues were increased by other patrons, Mrs. Margaret Pakenham, John Bailey, professor of theology, Stephen Smyth, Mrs. Anne Scroope, William

<sup>a</sup> In Parker's History of Cambridge, p. 69, it reads the Hall of Queen's College, which, it is to be hoped, is an error of the press; for it is meant to be translated from Caius, where it is *regalis*, not *reginalis*: and neither the word nor the site will allow it to be *Queen's*.

Willose, Thomas Wendy, doctor in medicine, William Sigit, Thomas Alkins, William Gale, Peter Huet, Geoffrey Knite, and John Whitacre. Lastly, in the reign of Elizabeth, Matthew Parker, Archbishop of Canterbury, gave a salary to support one scholar. Thus endowed, this college retained the name of 'Gonvile Hall to the time of Philip and Mary<sup>a</sup>.

Thus far is little more than a translation of Caius; who (as observed of him before) is sparing enough of his biographies, only speaking here of the founder as rector of Terrington, in Norfolk. Let it then be added—Sir Edmund was the son of William Gonvile. He was a priest, and patron, as well as rector, of Terrington, Norfolk, in Edward III.'s reign. Thus far Mr. Blomefield<sup>b</sup>.

Gonvile also was, it seems, in the absence of the bishop, guardian of the spiritualities of the diocese, and besides this Hall, he founded likewise the Hospital of St. John the Evangelist, at Lynn. To borrow Parker's genealogical precision, he was great uncle to the great uncle of Lady Anne Scroope, who, after marrying William Chamberlain, Knight of the Order of the Garter, William Wingfield, Knight of the Order of the Sepulchre, and Governor of Calais, and, thirdly, Lord John, Baron Scroope, of Bolton, Knight of the Order of the Garter, and having no children, enlarged, it seems, a college of Canons, at Rushworth, which was founded by Edmund Gonvile, as well as this Hall. So (to pay Edmund Gon-

<sup>a</sup> Caii Hist. Cantabr. Acad. Lib. i. p. 64.

<sup>b</sup> Hist. of Norf. Vol. i. p. 192. If this is right, Parker is a little wrong. Sir Walter *Manly*, too, should be Manny. See Froisard's *Chronicles*, Vol. i. p. 132. Lord Berner's edit. reprinted 1812.

vile the accustomed honours of a founder) this rector of Rushworth must have been a person of great account and considerable wealth. He died before his foundation was completed, in 1350, leaving Bishop Bateman to finish it, out of a considerable sum of money, left him in trust for that purpose<sup>a</sup>.

Of the remaining part, the Founder speaks modestly enough; all he says being, that on Sept. 4, 1557, the 3d and 4th of the reign of Philip and Mary, John Caius, physician, bestowing on it estates, for the support of three fellows and 20 poor scholars, and a different college being added to the former foundation, the old name of Hall being blotted out, those princes called it Gonvile's and Caius' College; in which one master, 10 fellows, 10 scholars, 5 servants, and 3 poor men, were supported: but that pensioners also studied in it, supported at their own expense, to the number of 33, and that all together amounted to 62.

To come now to this other Founder.—John Caius, doctor of physic, of Norwich, was the son of Robert Caius of Yorkshire, and 14th warden of Gonvile Hall, being chosen the 24th of Jan. 1559. He was warden, as he tells us himself, seven years; began the new building in 1565, and completed it in 1570<sup>b</sup>. Parker calls him the third founder<sup>c</sup>, including, therefore, Bishop Bateman.

<sup>a</sup> Parker's Hist. of Cambridge, p. 68—72.

<sup>b</sup> Caii Opuscula, p. 142. Edit. S. Jebb, M. D. 1729. They had been published before in 1570 and 1574.

<sup>c</sup> Bishop Bateman is also called a *founder*, in a MS. in Caius College

“ Dr. Caius died at London July 29th, 1573, after having placed Thomas Legge in the dignity of warden, living himself some time as a commoner in the college, and assisting daily at divine service, in a private seat in the chapel, which he had built himself towards the east end. When his corpse was brought from London to Cambridge, all degrees in the University met it in honourable manner, near Trumpington Ford, and conducted it with the greatest funeral pomp to the college, where he was handsomely buried in the chapel, with this inscription, I know not whether to call more ingenious or magnificent: “ Fui Caius—I was Caius.” Thus far Mr. Parker.

I cannot forbear adding, from Mr. Blomefield, that when Caius's tomb was removed from the east end of the north wall, where it was first built, near the altar, and placed against the wall, to which it is now raised, “ the body was found whole and perfect, his beard was very long, so that, on comparing his picture with his visage, it is said, there was a great resemblance.” The inscrip-

library, copied from the Archives of Trinity Hall, expressed in these remarkable words—*Duas aulas collegiatas in universitate Cantabrigiensi propriis sumptibus honorificè construxit, unam quam intitulavit Sanctæ Trinitatis, de studentibus utroque jure, aliam vero Annunciationis Beatæ Mariæ, de Theologicis et dialecticis disciplinis, quas possessionibus et proventibus sic dotavit, ut inibi degentium accessarius poterit honorifice et honestissime in perpetuum exhiberi.*

This MS. is contained in Miscellan. Collect. (Gonville & Caius's MSS.) in which are also some of Robert Hare's collections, and the MS. of Itin. Britannicæ, referred to in this History.

tion, as given by Parker, is incomplete; the whole is as follows<sup>a</sup>:

Fui Caius,  
Vivit post Funera Virtus.  
Ætatis suæ LXIII.  
Obiit 29 Julii,  
Anno D. 1573.

But Caius has a claim to an ampler testimony. As the founder in part of this college, what has been said must suffice. But he was also a learned antiquary, a curious naturalist, an ingenious critic, a very skilful physician and anatomist: and should we hastily have associated his name merely with idle disputes about the antiquity of Cambridge, or a ridiculous character introduced by Shakespeare in the *Merry Wives of Windsor*, we must correct our opinion; for he possessed a combination of qualities, which rank him among the most distinguished scholars of his age, and he is placed as the Prince of its Physicians<sup>b</sup>, by an admirable judge. In the few following hints he shall be traced through his own works.

Of his *History and Antiquities of Cambridge*, an account has already been given. He also wrote the *Annals of the College of Physicians*, from its foundation by Dr. Linacre in 1520 to 1565, and the *Annals of Gonville College*, from its beginning to 1570<sup>c</sup>. But these latter being written merely for the use of those colleges

<sup>a</sup> Collect. Cantab. p. 100, 101.

<sup>b</sup> Caio, Medicorum olim in Britannia princeps: Dr. Samuel Jebb, in *Dedicazione Opusculorum Caii*, Doctori Ricardo Mead.

<sup>c</sup> De Libris suis apud *Opuscula*, p. 142.

are only to be found in MS. in their libraries. There is also a treatise of his, *de Antiquis Britanniae Urbibus*, *on the ancient Cities of Britain*: and he began a history of his own city, Norwich, but left it unfinished for other avocations, though, as appears, he had made some advances in that work.

Dr. Caius wrote also a medical treatise<sup>a</sup>, on a subject upon which he laid great stress himself, as of the utmost consequence in practice; and it is a high proof of his professional reputation, as a physician, that he was appointed, at the request of Henry VIII. to give his anatomical lectures at the College of Surgeons (that of the Physicians not being then founded), which he continued to deliver in London for 20 years; that he was the very oracle of Mary, and in great credit with Elizabeth, our two learned queens, having been, previously, public reader in physic for several years at Padua in Italy. In prosecution of his design of consulting MSS. of the works of Galen, he travelled through France, Germany, and Italy. Galen was his great master. But his views also were directed, in like manner, towards some of the works of Hippocrates. He wrote a book on the works of Galen: he discovered some pieces in Greek, both of Hippocrates and Galen, which had been buried in obscurity in libraries. He composed commentaries or annotations on most of his works, and on some of Hippocrates's: he made Latin versions of them, and corrected the reading, in numerous of their treatises (more particularly Galen's), of their very corrupted Greek text<sup>b</sup>; and no one could have done all this, and on his large scale,

<sup>a</sup> De Medendi Methodo. Duo Libri.

<sup>b</sup> Caii Opuscula, 205.



but one who was as well a learned critic, as a skilful physician and anatomist<sup>a</sup>.

Of his treatise on the Pronunciation of the Latin and Greek Languages, notice has been taken in our History of Cambridge Literature.

Natural History too had found employment for Caius's pen. His Treatise on British Dogs<sup>b</sup>, and his History of rare Animals<sup>c</sup>, were at first composed for a work of Gesner's<sup>d</sup>, but which, Gesner dying before they were sufficiently prepared for the press, are published more according to Caius's better judgment, in his own Opuscula: they are ingenious and amusing. But not to dwell on particulars, suffice it to say, he printed a distinct treatise, as Galen did, on his own writings, extremely interesting, whether considered in a literary view, or biographically<sup>e</sup>. Other treatises of our Caius are in print, and numerous

<sup>a</sup> Dr. Coray, a learned French physician and critic, who published Hippocrates's Treatise (with a Preliminary Discourse and Notes) "Περὶ Αἰσῶν, Ὑδάτων, Τεχνῶν," has noticed the very corrupted state of the text both of Hippocrates and Galen, as late as 1800, at which time he published his edition at Paris. He has given ample specimens of them, and after speaking of the gross manner in which they have been disfigured by the ignorance of copyists, adds, (observations which apply well to our Caius) Pour expliquer d'ailleurs un médecin ancien, tel qu' Hippocrate, il faut de toute nécessité réunir les connoissances médicales à une parfaite connoissance de la langue Grecque, et sur tout être très familiarisé avec la doctrine de ce médecin. Ce n'est pas encore tout; car si l'on ne joint à ces connoissances le talent d'une judicieuse critique, on est arrêté à tout moment par les obstacles qu'oppose un texte altéré. Discours Préliminaire, p. 148.

<sup>b</sup> De Canibus Britannicis Libellus.

<sup>c</sup> De Rariorum Animalium Historia.

<sup>d</sup> Icon. Animalium Quadrupedum, &c.

<sup>e</sup> De Libris propriis. Liber Unus ad Thomam Hatcherum.

MSS. of his Commentaries and Notes on Galen are among the MSS. bequeathed by him to this college.

What were Caius's peculiar opinions on subjects of religion, is, at least from his writings, not very clear. The estimation he was held in by Queen Mary, and his own opposition to the new learning, seem to indicate him, nominally, a Catholic<sup>a</sup>. On the other hand, he was in favour with Elizabeth, and in her reign he founded his college. Hence we might conclude he was a protestant. Perhaps, as he translated, in the younger period of life, one or two pieces of Erasmus's, for the use of a friend<sup>b</sup>, he might possess a share of his *quiebility* and indifference; or, perhaps, after witnessing abroad the superstitions and impostures of the *old learning*, and at home the vanity<sup>c</sup> and crooked policy of many *new men*, and after practising physic for more than twenty years in the families of the great, perhaps, after all, accommodating his plans to existing circumstances, he contented himself with the religion of a philosopher and a physician. His total silence on theological topics, his reflections on the death of his beloved Gesner<sup>d</sup>, and even his own epitaph,

<sup>a</sup> He, however, professed this only to the pronunciation of the Greek and Latin languages. In rebus civilibus dico; nam alio non pertinebit oratio mea.—*De Libris suis*.

<sup>b</sup> Compendium Erasmi de Vera Theologia, et Paraphr. in Epist. S. Judæ.

<sup>c</sup> Hominum quorundam *vanitas*, dum quivis studeat novæ rei novus author haberi. *De Pronunciatione*, &c. *sub fin.* Caius, however, speaks, elsewhere with sufficient respect.—*Crooked policy* is according to the testimony of certain new men themselves. See Bishop Burnet's Travels through Switzerland, &c. Letter I.

<sup>d</sup> De Libriis propriis apud Opusc. p. 81.

may leave this impression on some minds : but where we know nothing certain, our silence is our prudence.

Mandeville's remarks on Dr. Radcliffe <sup>a</sup>, upon his foundation-views, may, or may not, have applied to him, but are inapplicable to Dr. Caius. He felt that weakness of great minds, the love of fame, which ruled him, as it did his friend Gesner. It was, however, directed well ; for he sought it by great actions. The motives and the merit of founders and benefactors of colleges may often be as doubtful as they are represented by Mandeville. But Caius, had he never founded a college, would have lived as the first, the best, and, however defective, the only proper historian of our University.

Here must end our history of founders : whoever wishes a more complete account of benefactors, is referred to Mr. Parker's History of Cambridge, where, as might be expected of a genuine son and fellow, is found a description of benefactors more animating, together with a relation of donations more particular, than usually characterizes his *Skeleton* <sup>b</sup>.

In the beginning of this chapter, notice was taken of the circumstance of Caius's and Parker's intimate relation to this college, as sufficient reasons for our considering their testimony. This intimation, however, concerns merely the early periods of the college, to which only their histories relate, and to which the references or quotations already made look. Mr. Blomefield was, in like man-

<sup>a</sup> Essay on Charity Schools.

<sup>b</sup> This is not spoken in contempt. It is Parker's own title, *Συλλεγος Cantab.* the original MS. is in this college library ; and an account of it has already been given in our first volume.

mer, of this college, and that circumstance may give weight to his testimony. He was the author of *Collectanea Cantabrigiensia*, frequently referred to in our narrative. He has also written the *History of Norfolk*; and (as noticed in R. Smyth's MSS.) he observes, in the latter work, there was a great defect in the first foundation of this house, the king's letters patent not being obtained<sup>a</sup> to sanction it, while it continued a hall; and not till, under the second founder, it became a college.—But let us proceed to our eminent and learned men, though we must be content with little more than a catalogue, in which some mentioned before will not be enumerated again.

Dr. Edmund Sheriffe, master, 1472, is mentioned by Mr. Parker<sup>b</sup>, as author of a *Chartulary of the College possessions, spiritual and temporal, &c.*

Dr. Buckenham, or Bokenham, master, and vice-chancellor, A. D. 1509, made up the famous *Black*

<sup>a</sup> I do not, however, say, that Blomefield is correct; for Gonville Hall had statutes, which, under the first warden, Colton, were confirmed by the Chancellor's seal. *Parker's Hist. Camb.* p. 69. Caius, too, speaks of *Chartæ Gulielmi Gonnevilli Hist. Antiq. Cantab.* p. 64, which commonly means *charter*; nor do I think that the foundation and possessions could have been settled without a *charter* or *King's grant*; and *that* must have a regular process; must pass, be transcribed, and enrolled. "These grants (I use Blackstone's words), whether of lands, honours, liberties, franchises, or ought besides, are contained in charters, or *letters patent*, that is, open letters, *literæ patentēs*." *Commentaries*, vol. i. ch. 21-2. Caius's obtaining a charter, afterwards, by letters patent, does not imply that Gonville Hall had not one before; for it (as we have shewn) was no unusual thing for one and the same college to have different charters at different periods; much more would Caius obtain one, when incorporating his new college into the old foundation.

<sup>b</sup> *Hist. of Camb.* p. 80.

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Book, containing the *Historiola* of the University, of so little authority<sup>a</sup>.

John Skip, Bishop of Hereford, 1539, was one of the compilers of the Liturgy, and died 1552<sup>b</sup>. He was made master of this college in 1536.

Sir Thomas Gresham, though no author, yet, having converted his own mansion into a college, in London, and half of its professors being chosen from Cambridge, being himself too a learned man, certainly should be taken into our list<sup>c</sup>; and at the same time we mention Henry Jenkes, A. M. (Fel. and Rhetoric Professor of Gresham College, 1670) being the only Gresham Professor appointed from this college: an account of him and his writings may be seen in Ward's *Lives of the Professors of Gresham College*<sup>d</sup>.

Now a summary account shall be given, from the time of Caius, (those already mentioned, except the last, being of Gonvile Hall) of a few of our eminent divines, antiquaries, and physicians.

<sup>a</sup> See vol. i. p. 42, of our History.—In *Miscell. Papers*, p. 43, in MS. Library of Bene't Col. there is an account of the contents of this book, in Archbishop Parker's hand-writing.

<sup>b</sup> Godwin. de Præsul. Angl. p. 494.

<sup>c</sup> It is remarkable, that none of our Cambridge histories have noticed Gresham's being of this college. But Caius's testimony is sufficient: *Una nobiscum per juventutem hujus Collegii Pensionarius erat Thomas Gresham, nobilis ille et doctissimus mercator, qui forum mercatorium Londini (quod bursam seu regale excambium vocant) extruxit anno 1566, 1567, 1568, 1569; quo tempore nostrum Collegium nos quoque edificavimus istic Cantabrigiæ. Annales de Gonvile et Caius*, as quoted by Dr. Ward in *Sir Tho. Gresham's Life*, (p. 6) prefixed to his *Lives of the Professors*.

<sup>d</sup> P. 327.

Francis White was translated from Norwich to the Bishopric of Ely, 1631<sup>a</sup>. He wrote *The Orthodox Faith*, and his brother, Dr. John White, wrote a Defence of it. Bishop White was author, also, of some other pieces, against Fisher, the Jesuit.

Dr. Jeremy Taylor, a native of Cambridge, and a fellow of this college, was raised, in 1660, to the bishopric of Down and Connor, in Ireland. He was a man of considerable learning, and, by a most splendid imagination, gave a fascination to his divinity. He was the author of numerous and well-known works: as the *Ductor dubitantium*, he had casuistry to quiet a scrupulous conscience; by his *Liberty of Prophecy*, he asserted its rights; and by his *Life of Christ*, he interested the religious affections of the different sects of Christians. He died in 1667.

Among the fellows ejected by the Parliament, one published several theological works, Richard Watson, A. M. afterwards D. D. Mr. Walker calls him a very learned man, but vain and conceited. There is an account of his writings in Wood's *Athenæ Oxonienses*<sup>b</sup>. It seems, there is no register of the fellows of Caius College put in by the Parliament, and Dr. Calamy mentions but two ejected at the Restoration. So there is less occasion to dwell on those troublous, tumultuous periods.

It is not easy to class the famous Dr. Samuel Clarke, as a critic, he edited Homer's *Iliad*, and a splendid edition of Cæsar's *Commentaries*: as a metaphysician, he wrote on the *Being and Attributes of God*, and *Natural*

<sup>a</sup> Bentham's *Hist. of Ely*.

<sup>b</sup> Walker's *Suffer. of Cler.* part ii. p. 145, and as referred to by Walker, Wood's *Ath. Oxon.* vol. ii. p. 825, and vol. i. p. 902.

and Revealed Religion; he was a great mathematician, the confidential friend of Sir Isaac Newton, and translated his *Optics* into Latin; as an Arian divine, he wrote two volumes against the orthodox doctrine of the Trinity; and, as a proof of his heterodoxy, refused the archbishopric of Canterbury.

Clarke, on being made rector of St. James's, took his degree of D. D. in 1709. His life was written by Whiston, who records four verses of Dr. Bentley's, relating to him,—or perhaps rather to himself. These, no doubt, our readers will relish as a delicacy, and admire for their curiosity, if not their orthodoxy. They are the only Latin verses extant, known to be written by that learned man. They were occasioned by the tart, *indecent*, and *almost profane manner*, (these are Whiston's words) in which the controversy was treated by the divinity professor, Dr. James, who knew, indeed, that Clarke was a latent Arian.

Tune mathematicum, male salse Jacobe, laccessis,

Histrion dum ringis, serium habere virum?

Ludis tu Christum, Dominumq. Deumq. professus:

Ille colit Dominum, quem negat esse Deum<sup>a</sup>;

*Summum*, adds Mr. Whiston.

Dr. Clarke's most noted work (he published a great many) was his *Scripture Doctrine of the Trinity*. To go into the *Proceedings* of the *two Houses of Convocation* against him, in June and July 1714, and his *Reply*, would break in upon the rule laid down for this chapter. Dr. C. died in 1729.

<sup>a</sup> Whiston's *Historical Memoirs* of Dr. Sam. Clarke, p. 31.

So much now for our divines : next to our antiquaries and critics. It is remarkable enough, that most of those, who have written on the history and antiquities of the University, were of this college : such as Bokenham, Caius, Robert Hare, Archbishop Parker, Richard Parker, and Francis Blomefield : as, according to R. Smyth's MS. were also the following : John Pone, author of the Geographical History of Africa, published 1600, being a Translation from the Spanish, with Additions by Mr. Pone : Sir Christopher Heydon, author of a Defence of Judicial Astrology, who died 1623; and the learned Gruter. Balthasar Venator, it seems, in his Panegyric, mentions him as having been a student of this college. Gruter was author of *Inscriptiones Orbis Romani Antiquariæ*<sup>a</sup>, *Hist. Augustæ Scriptores Latini Minores*; and published editions of Tully's works<sup>b</sup>, and other classics.

Add to these the following :—William Watts, D. D. editor of Matth. Paris's *Historia Major*, with a Glossary; Dr. Robert Sherringham, who wrote *Libros de Anglorum Gentis Origine*, and a Comment on *Joma Codex*, a writing of one of the Talmudists; Mr. Wharton, an eminent church antiquary, author of *Anglia*

<sup>a</sup> *Mirandum Opus*, in Belgio nuper luculentissime recusum. *Fabricii Bibliotheca Antiquaria*, p. 65; where may be seen an ample account of another great work of Gruter's, in 7 tom. *Scripta Philologica Miscellanea Virorum Doctorum*, &c. 1612. He says of Gruter, Obijt Heidelbergæ, A. 1627, qui Wittebergæ primum Professor fuerat, sed pulsus inde, quod Formulæ Concordiæ subscribere nollet. Fabricius does not notice Gruter's having studied at this college. Balthas. Venator's Panegyricum may be seen in *Vitis a Guliel. Batesii Collectis*, p. 526.

<sup>b</sup> An entire edition of Cicero, in 4 vols. fol. Hamburg. 1618.



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*Sæcra*, 2 vols. fol. He published likewise various other works, but died young, aged 31, vicar of Minster, in the Isle of Thanet. Sir Henry Chauncy, who wrote the *Antiquities of Hertfordshire*; Dr. Brady, author of *A Complete History of England*, together with an *Introduction to Old English History*; Mr. Collyer, who published an *Historical, Biographical, and Geographical Dictionary*, 2 vols. fol. The same Collyer also wrote on the *Immorality of the English Stage*. He was a Non-juror. Sir William le Neve, Clarencieux king of arms, who left various collections (in MS.) on heraldry and other subjects, which have been of use to biographers and historians.

Dr. Fuller also notices a Master More, late fellow, as “an industrious and judicious antiquary, to whom he was much beholden for many rarities<sup>a</sup>,” and I think I have formerly perused some MS. of his, in this library, with an eulogium on his character.

Thus, it seems, have the members of this college sympathized with their old master, Caius, as antiquaries. Fuller, also, observes, that Caius seems to have bequeathed medicinal genius unto this foundation; and he enumerates 27 eminent physicians, extant in his memory, all bred in this house; which, therefore, he calls a little Montpelier. It was not only founded by a great physician and anatomist, but held out inducements to medical and anatomical students.

Out of these 27 physicians, two or three, eminent for their writings, might be mentioned; particularly Dr. Francis Glysson, author of *Prolegomena Anatomica*, *Anatomica Hepatis*, *de Lympharum Ductibus*, and other

<sup>a</sup> *Hist. Camb.* p. 135.

works: he was a great anatomist. Sir Charles Scarborough, M. D. fellow, an ejected loyalist, also, was eminent for his skill in anatomy, and for his general literature. Oughton has extolled him for his mathematics, and Cowley crowned him with a Pindaric:

Nor does this science make thy crown alone,  
 But whole Apollo is thine own:  
 His gentler arts belov'd in vain by me,  
 Are wedded and enjoy'd by thee.

Dr. Scarborough wrote on the muscles. He was principal physician to Charles II. and Walker says, he assisted Dr. Harvey in his famous book, *de Generatione Animalium*.—Of Dr. Harvey, and his writings, an account has been given.

Dr. Fletcher wrote a *Treatise de Urinis*.

Dr. Brady, already mentioned as an historian, was also an eminent physician, and wrote on medicine. He was Master, and Regius Professor of Physic, being made M. D. by royal mandate, in 1661.

The above classes of learned men have been placed in regular rows, like lofty trees, adorning spacious gravel walks: the following, omitted in their proper places, must stand, like trees of different species, and placed at different distances, in some miscellaneous and irregular groves.—

Lucy, Bishop of St. David's, 1660<sup>a</sup>, wrote against Hobbes's *Leviathan*, and the Socinians. Mr. Wickerhill, a *Discourse on Jamaica*, and a *Defence of Bishop*

<sup>a</sup> Godwin. de Præsul. Ang. p. 588.

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Croft's Discourse on the Naked Truth. Dr. Moss, Dean of Ely, published, at different times, various sermons. Mr. Pyle was author of a Paraphrase on the New Testament. Dan. Jenner, B. D. wrote against Dr. Whitby's Protestant Reconciler, and other works. Dr. Shuckford was author of the Sacred and Prophane History compared, in addition to Dr. Prideaux. Dr. Keddington, wrote Critical Dissertations on the Iliad of Homer. Sir James Burroughs was architect of the Senate House, and various other public buildings at Cambridge. Thurlow was lord chancellor of England, in this king's reign, and Thomas Shadwell, Esq. poet laureat, in King William's:—all these should be added to the eminent men of this college.

Only one poetical writer, we see, has been introduced, but he a poet-laureat: so we shall make much of him, and the reader, by way of epilogue, or, if he had rather, an episode, will please to take the following account of a poet-laureat.

Certainly, in this country, by mistaking the character, and *degraduating* him, we lose sight of the dignity of the *poeta laureatus*; for that, as we have shewn, was a degree, as much as a master of arts. Now, it seems, instead of the patron's crowning the poet, we expect the poet to crown the patron; thus making him rather laureans, than laureatus.

The ancient Greeks and Romans, it is well known, were accustomed to crown themselves, or to be crowned by others, on various occasions; as at public games<sup>a</sup>,

<sup>a</sup> Their crowns were of branches of different trees, according to the different games, or the different gods or persons to whom they were sacred.

at religious solemnities <sup>a</sup>, at meetings for conviviality <sup>b</sup>, and literary <sup>c</sup> or poetical contentions <sup>d</sup>. In these latter it was,

Ζηνος, Λατοίδαα, Παλαιμονος, Αρχιμεροιο  
 Αθλα δε των κοτιμος, μηλα, σελινα, πιτυς.

Anthol. Lib. 1.

<sup>a</sup> As at the Dionysia, &c. At the Daphnephoria, the practice was to decorate branches of olive with garlands of laurel, which a boy used to carry about; he was, for the time, crowned, and acting as a boy-priest, in honour of Apollo, he was called Δαφνηφορος, resembling somewhat our Episcopus Puerorum in die Innocentum, concerning which, see Gregorii Posthuma, p. 92.

Ἕστεφον οὖν με, καὶ λυρίσω  
 Παρὰ σοίς, Διονυσί, σηκοίς,  
 Μίτα κούρης βαθυκόλπης,  
 Ροδινίοισι σιγαγισκοίς  
 Πιπυκασμένος χορεύσω.

Anacreon, Od. 21.

Sometimes it was with branches of ivy, (ανθια εκεινη, i. e. Bacchus.)

Κισσοσιφος δε κειμαι.

Anacreon.

Sometimes with branches of the myrtle sacred to Venus.

Nunc decet aut viridi nitidum caput impedire myrto.

Hor. Od. L. i. Carm. 4.

<sup>c</sup> Nam per omne spatium feriarum, meliorem diei partem seriis disputationibus occupantes, cænæ tempore sermones conviviales agitant. Macrobian Saturnalia, L. i. C. 1. And here, according to Aulus Gellius, it was usual to present the best disputant with a crown of laurel: Tum qui cænulam ordine suo curabat, præmium solvendæ questionis ponebat Librum veteris Scriptoris vel Græcum vel Latinum, et Coronam e lauro plexum. Noct. Attic. L. xviii. C. 2.

<sup>d</sup> Besides the Gymnastic exercises, at the public games, there were contests in music, poetry, and other arts; the victors were crowned

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that Corinna obtained the prize, five times, from Pindar<sup>a</sup>, Euripides from Sophocles<sup>b</sup>, and Hesiod could not be crowned because he could not play upon the harp<sup>c</sup>.

Under the Roman Emperors, the crowning of a poet took a more settled form, and had the most honourable signification: being the Emperor's own act, the crown was not of laurel, but oak; yet the oak was sacred to Jupiter; and as the contest, or ACT of the poet, was of the highest rank<sup>d</sup>, so was his crown accounted the most dignified reward<sup>e</sup>.

with laurel, called *ποία Παρνασσία*, as growing on the hill Parnassus, (Pindar. Pyth. viii. 28.)—Though it was not the office of the poet to give the crown on these public occasions (there was a proper judge for this, called, by Pindar, *αγρικης Ελληνοδικης* Ol. 3.) Yet Pindar uniformly calls his Eulogistic Odes, figuratively, crowns, *στεφάνοι*.

— εμε δε στεφανώσαι  
Κείνον ἰπποικῶ νόμῳ  
Αἰοληίδι μολπή  
Χρη.

Olymp. 1.

<sup>a</sup> Vossius de Poetis Græcis, p. 29.

<sup>b</sup> Id.

<sup>c</sup> Potter's Grec. Antiq. Vol. i. C. 23.

<sup>d</sup> Called Agon Capitolinus. The crown of the poets, under the Emperors, was of oak, to distinguish it, probably, from the laurel, with which the Emperors and conquerors were then crowned. Hence, on their medals, we see them *laureati*. Vid. Numismata Imperat. Rom. per Joan. Vaillant. 1696.

<sup>e</sup> These Agones were first instituted by Domitian, who, with his assistant, crowned the victor with his own hand. The chaplet was called Corona Olympica. This ceremony continued to the time of the Emperor Theodosius. See Selden's Titles of Honour, p. 410.

This practice, after a long discontinuance by the Roman emperors, was revived in the later empire in the 13th century, and performed with equal solemnity<sup>a</sup>. It was then called *actus literarius*, a literary or *scholastic act*; and as the distinction of a laureat was great, the ceremony of crowning him was performed with a proportionable publicity, and all possible form. The petition of the poet claiming the honour, the address of the personage conferring it, and the whole process of the literary Act, may be seen in Selden's *Titles of Honour*<sup>b</sup>.

The first person mentioned in Italy, as obtaining this distinction, was the celebrated Petrarch<sup>c</sup>. It was conferred on him at Rome, and amidst a vast concourse of people. But though the laurel increased his honours,

<sup>a</sup> Neque puta, says Scaliger, upon Ausonius, (as quoted by Selden) aliunde Poetarum Laureatorum morem manasse. Nam et ipsi antiquitus ab ipsis Cæsaribus Germanis coronabantur. Magnoq, in pretio habiti semper apud Italos et Germanos qui id honoris virtute ingenii consecuti essent.

<sup>b</sup> Te itaq. Joannem Paulum Crusium Argentensem Liberalium Artium ac disciplinarum magistrum in hac florentissima assidentum Corona ob insignes ingenii tui dotes, præsertim vero Artis Poeticæ doctrinam singularem, peritiam eximiam, ut moris est, vigore et tenore Cæsarei hujus diplomatis, tanquam comes Palatinus, augustissima Imperatoriæ et Cæsareæ Majestatis Auctoritate hac Laurea Poetica coronamus. *The Count Palatine's Address to Crusius*, who at the same time was presented by him with a gold ring. Selden, as above, p. 404.

<sup>c</sup> Quin et Senatum urbis Romæ idem magnifacere exinde constare potest, quod anno Christi 1341, desuefactum ab aliquot seculis. morem coronandi revocaret, et Franciscum Petrarcham magna populi frequentia et acclamatione in Capitolio Laurea donavit, quam ille deinceps, ingenti nobilium pompa comitatus, tholo et umbilico altitudinis Templi Petrini, exemplum posteritati, suspendit. Matthæus Stephani, de Jurisdict. Lib. ii. p. 1, as quoted by Selden. ut sup. p. 404.

it seems not to have improved his fortunes; and of what he makes others say in contempt, he lived to feel the reality<sup>a</sup>.

France never conferred this degree; but in England we read of Sir John Gower, as being poet-laureat in the 14th century; and he was buried in St. Mary-Overy's church, in Southwark<sup>b</sup>, with all his blooming honours upon him, his statue being crowned with ivy intertwined with roses. It does not appear how he was laureated; but John Shelton, or Skelton, rector of Diss, in Norfolk, who flourished in Henry the VIth and Henry the VIIIth's reign, was laureated<sup>c</sup>, that is, graduated in the University of Oxford, and at the same time Robert Whittington<sup>d</sup>. So that, to speak of the laureatship, in treating of our college, is certainly not out of place.

\* Qual vaghezza di Lauro? Qual de Mirto?

Povera, i nuda va Filosofia.

<sup>b</sup> Blomefield's Ess. towards a Topograph. Hist. of Norfolk, Vol. i. p. 20.

<sup>c</sup> Phillips' Theat. Poet. Ang. p. 41.

<sup>d</sup> Who calls himself Grammaticæ Magister, et Protovates Angliæ, in florentissima Oxoniensi Academia Laureatus. In opusc. aliquot Londini tunc editis, as quoted by Selden, Titles of Honour, p. 412. It is remarkable, that Phillips, in his Theat. Poet. omits Whittington, and Ritson, in his Bibl. Poetica, omits Skelton, who, besides that he was a poet-laureat, is called, by Erasmus, the light and honour of the British learning. Dr. Knight (Life of Dean Collet, p. 121) observes, speaking of Whittington's graduating, "And this may discover the error of some, who, not considering the crown of laurel as the ensign of a degree, have been apt to think that a poet-laureat of old, as well as of late, had that title, and a pension from the prince, when it came from the University. in commencing the degree of doctor of grammar; as it came thus to Bernard Andree, tutor of Prince Arthur, to John Skelton, tutor of Prince Henry, &c."

To what has been said on our degrading a laureat in this country, should it be objected, that his title is, in fact, a diploma given by the king—who, by his royal mandate, can, in like manner, create doctors in the several professions—it may be conceded there is some appearance of resemblance; but our concession is made with this caution, that laureatship be considered as a personal honour, and left in possession of its ancient privileges.

Ye woods and spreading groves, afford my muse  
That bough, with which the sacred poets use  
To adorn their brows, that by their pattern led,  
I with due honours may impale my head.

*Euelyn's Translation of Renatus Rapin's, Gardens, p. 74.*

With respect to Mr. Shadwell, the poet-laureat, from whom we have wandered, he was the author of seventeen dramatic pieces, of which his Epsom Wells is said to be the most admired.

Two or three words on the buildings. These in general display a neat collegiate air. The least perhaps to be admired are those things which seem to challenge our admiration most: the low gate of *Humility*, at the eastern entrance—the loftier arch of *Virtue*, with its portico and emblematical figures, conducting to Caius's court, and leading to the Public Schools—the gate of *Honour*, decorated with the peculiar ornaments of the different Grecian orders—are in the style of the sepulchral monuments of Elizabeth's age, introduced from Italy about that period. Taking them all together, we may, perhaps, consider them as those little models of ships sometimes made by seafaring people, to explain the sails, masts, and different parts of a vessel; and we may then gather from



them some hints concerning the orders, and we may further, with advantage, bring away the moral sentiments which they were intended to convey. But we may approve their utility of instruction, without admiring their architectural propriety. For to affect grandeur on a small scale, is not to be sublime. The revival of taste in England has overpowered much of conceit in the arts, and the dawn of science has dissolved many a charm.

Much of elegance is seen in the interior style of the chapel, in which lies the founder, entombed under a monument raised rather singularly against the northern wall. Over the altar is a good picture of the Annunciation, copied by Retz, from Carlo Maratti, so much admired for his style of painting the Maries. This picture will be thought very appropriate, if we recollect the college was dedicated to the Annunciation of the Blessed Virgin. In the master's lodge are portraits of all the old masters, except Dr. Dell, the *quaker* master; there are also two portraits of Alderman Trapps and his wife, 1554, which are reckoned fine ones, and supposed to be by Holbein. There are likewise a few portraits in the hall of eminent physicians and others formerly members of the college, among which is one of Dr. Harvey.

The library is to be admired more for its contents, than its structure. It abounds in MSS. and some are valuable. Among these are a Hebrew Bible, incomplete, beginning with Joshua, and ending with Malachi, c. 44. Judging by the rules laid down by Dr. Kennicot<sup>a</sup>, it is not so old as that in the public library, but older than that in Emmanuel, which he reckoned of the 13th cen-

<sup>a</sup> *Observationes Generales, &c.* enjoin'd to this Hebrew Bible, where may be seen an account of this MS.

tury. The Four Gospels, in Greek, not so well written as the Epistles in Emmanuel, but ancient<sup>a</sup>. A fair well-written Greek MS. but modern, of Simplicius's Commentary on Aristotle's Physics: there are some Latin translations of different parts of Aristotle more ancient. Several MSS. of the Latin Classics. Various MS. volumes of Visitations, in reference to heraldry and genealogies, made in the 16th and 17th centuries—many medical MSS. also, given by Dr. Caius, among which are his own readings and observations on Galen, &c. The original MS. of Parker's *Σκελετος*, Cantab. 1622. There is a peculiarity in his way of writing the Y, which has over it a dot; after the manner of the Saxon. Some MS. Collections, by Robert Hare, Esq.<sup>b</sup>. But let this suffice for the present.

No college has less of a *Rus in urbe* than this; every where surrounded with the town, and public buildings; with little of garden, no agreeable walks, overshadowing groves, or refreshing water, and not a single butlet into the adjacent country. But buildings, like men, must yield to circumstances, and bend to necessity. Garden, and wood and water, are not for every place. Moses himself could not strike water out of every rock, nor up on every occasion: and it is fruitless to complain. Con-

<sup>a</sup> Some remarks on both are in Mills's *Prolegomena ad Novum Testamentum Græcum*, p. 148.

<sup>b</sup> What further I have to say is reserved for another occasion. It is many years since I took some memoranda in this library, except one or two lately made for the purpose of the present work. Near 200 volumes, I think, were brought here from the monastery of St. Edmund's Bury; and they have been remarkably fortunate in the preservation of them; for out of 247 MSS. in Wren's Catalogue, there is, if I am correct in my memorandum, but one missing, No. 16.

sider yourself, then, as having been already in the garden, *hortus Pieridum*, as a library has been called. So, having nothing to invite us to perambulate, let us make our peroration.

Having observed a mistake of the printer's (for not being now on the spot, to examine his manuscript, we are unwilling to charge it on Mr. Parker, who was fellow of this college), in regard to the ancient site of Gonvile Hall we are insensibly led to notice a slight inaccuracy of Dr. Fuller's, with respect to the name. He says, that Gonvile built a Hall, dedicated to the Virgin Mary, on the place where now are the Orchard and Tennis Court of Bene't College. But there had been, previously to this, a college, dedicated to the Virgin Mary, and it seems not likely another house, so close to it, should bear exactly the same name. Ancient writings (as we have seen in the MS. in this library, copied from the archives of Trinity Hall) state the name, "the Annunciation of the Blessed Virgin."—So we see the Annunciation of the Blessed Virgin becomes Gonvile Hall—Gonvile Hall becomes Gonvile and Caius College, and now in conversation, and for abbreviation, we commonly call it Caius College. Thus do names change; and "the place that knew them, knows them no more."

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## SIDNEY SUSSEX COLLEGE.

**T**HIS is the least foundation in the University, and before Downing College, the last, being the 16th. It occupies the site on which was formerly a religious house of that numerous body, the Franciscans or Grey Friars. The House was founded by Edward the First, but being dissolved, and its property dispersed at the dissolution of monasteries, the greater part probably, if not all of it, went to Henry's college of Trinity; and, as observed before, Sidney College pays to this day an annual rent to Trinity, for the site on which it is erected, being a fee-farm settled by act of parliament.

Mr. Parker says of this monastery of the Grey Friars<sup>a</sup>, "that it was very famous among all the others at Cambridge, because formerly the yearly assemblies of the University, and the public exercises, were kept in it, by reason of its largeness: what authority he had for his remark, I know not; I do not see he is preceded in it by Caius or Archbishop Parker, nor followed by Fuller. The schools, according to Caius, before the erection of the present, were in hired houses, under a condition,

<sup>a</sup> Hist. of Camb. p. 156.

that they should not be let for any other purpose within a limited time. However, if Mr. Parker's remark is correct, the House of Grey Friars passed more naturally into a society for literary men; and wanted only a foundress and funds to give it birth. These were found in Lady Frances Sidney.

This lady died May 1588, and by her will, dated 6th December, 1588, left 5000*l.* besides some other property for the building, and endowing of a college on this site, for one master, ten fellows, and twenty scholars: but, on supposition her legacy was not sufficient for that purpose, all the money was to be applied to the enlarging of Clare Hall, with the same number of fellows and scholars as were designed to compose her own institution. Henry Grey, Earl of Kent, Sir John Harrington, her nephew, together with Nicholas Bond, D. D. and Robert Forth, L. D.<sup>a</sup>, were left executors, and Archbishop Whitgift, with Dr. Goodman, Dean of Westminster, overseers: and the same will ordered, that Dr. Nowell should preach her funeral sermon.

Dr. Fuller mentions a singular piece of address, as making part of this lady's will, which was, that a jewel, like a star, of rubies, and diamonds, with a ruby in the midst, worth 140*l.* having on the back side a hand delivering up a heart to a crown, should be presented to the queen<sup>b</sup>: this was accordingly done; and at the delivery, a mortmain was humbly requested, to found a college, which her majesty as graciously granted. To be short, the college was founded; (this Benjamin College, as

<sup>a</sup> These two last are added to those mentioned by Dr. Fuller, from an indenture copied into R. Smyth's MS.

<sup>b</sup> Hist. of Cambridge, p. 153.

Fuller oddly calls it) *the least and last in time, and born after the death of its mother*. The year of this lady's will must be taken from the time of its being proved; otherwise the year of her death will appear antedated. The charter of foundation bears date 1593.

With respect to this lady's history, then, she was noble by birth, more noble by marriage, but noblest of all, by her kindred; daughter to Sir William Sidney, the third of three noble lords of that name, wife to Thomas Radcliffe, Earl of Sussex, an excellent soldier, and distinguished, first, as the lord deputy of Ireland, and afterwards as lord chamberlain, in very turbulent times; aunt to Sir Philip Sidney, so famous in this country for his poetical romance, called *Arcadia*, and for his patronage of universities and literature, beloved and respected at home, for his many amiable qualities, and wondered at throughout all Europe, for his diplomatic talents, a poet, a warrior, a philosopher, and politician, and, to crown all, a conscientious good man<sup>a</sup>. She was aunt also to the great (for a subject, much too great) Robert Earl of Leicester, who, from directing the councils of Elizabeth, aspired to partake her bed<sup>b</sup>. Thus noble she was, if nobility consists in blood, as well by birth as by intimate relationship to three most eminent ministers of Queen Elizabeth, of different characters, indeed, but all men very conspicuous.

This (Elizabeth's) age was one distinguished, beyond any in our history, for learned ladies and for patronesses of literature. Of this number was Ann, wife of Sir Nicholas Bacon, eminently skilled in the Greek and Latin

<sup>a</sup> Lloyd's *Statesmen of England*, p. 307—313.

<sup>b</sup> *Fragmenta Regalia*. By Sir Rob. Naunton. Phoenix, p. 181.



languages, as were all the daughters of Sir Edw. Coke, of whom she was one; Mildred, the wife of Lord Treasurer Cecil, as had been before Mrs. Margaret Roper and her daughter, and all the daughters, and also Mrs. Margaret Clement, the niece, of Sir Thomas More: nor must we omit to add our queens Mary and Elizabeth<sup>a</sup>. It would be easy to make a large list of ladies of this honourable description, about this period: but suffice it to have added now the name of our illustrious foundress.

Though the original funds of this college were small, (and, it seems, according to Dr. Fuller, her effects sold very ill) it received additional benefactions from others. The Earl of Kent gave it the legacy bequeathed to him by the foundress. The executors added something of their own: but finding, after all, they had not still enough for ten fellowships, they reduced them to seven. These are now all open; that is, may be enjoyed by scholars of any part of his majesty's dominions. They have since had other benefactors, and other fellowships, of which one is vested in the warden and company of fishmongers, in London: though not all open fellowships, they are in general founded on liberal principles.

It has been observed, that the statutes of this college are not lodged in any public repository: and I have also read somewhere (if my recollection does not fail me, among Cole's MSS.) that the statutes are many of them

<sup>a</sup> Cail Opusc. p. 158, whose narrative, however, is strangely confused and tautological, as though Mrs. Roper was any other than one of the family of Sir Thomas More. She was his eldest daughter, with whom Erasmus corresponded, and whom he greatly admired. For an interesting account of Queen Elizabeth and Lady Jane Gray, see Ascham's Schoolmaster, p. 54—62.

bad, and must be altered; but where there is no knowledge, there should be no opinion: and there are some subjects about which I should not be over-forward to give an opinion, and, perhaps, this would be one;—so to proceed to the distinguished men of this college.

The literary history of this college commences, of course, with the time when the Puritans were not meanly thought of, and were as yet not ejected: the first we shall have to notice, as being the first on the list of writers of this college, was Mr. William Bradshaw, A.M. a puritan, one of the first fellows, who wrote a Discourse on the Unreasonableness of Separation, and of the Sin against the Holy Ghost: but of course this is neither of the Bradshaws mentioned by Dr. Calamy<sup>a</sup>.

This college, however, in its progress, had its due portion of loyalty. Dr. Montague, or Montacute, master, so appointed by the foundress's executors: he translated King James's works into Latin, of which an elegant copy, in velvet and gold, is in the public library of this University, presented by his majesty himself. Dr. Montague was first Bishop of Bath and Wells, then of Winchester, translated, at length, to Worcester, and lies buried in the cathedral church<sup>b</sup>.

Daniel Dike, B. D. fellow, a Puritan, is called, by Fuller, *that faithful servant, in discovering the deceitfulness of man's heart*, as having written a treatise on that subject, and it was deemed of sufficient consequence to

<sup>a</sup> Some account of him may be seen in Wood's Athenæ.

<sup>b</sup> This writer has been mentioned elsewhere; and Bishop Montague is certainly entitled to a place also among the benefactors. Even one who had been his *servant*, gave them, according to Fuller (Hist. of Camb. p. 154), one of their first church livings in Bedfordshire.

be translated into Latin by Mr. Verneval, librarian of the Bodleian. He died 1614<sup>a</sup>. Jeremy Dike, also, brother of Daniel, was a celebrated puritan preacher, and author of some religious tracts, on Scandal, on Covetousness, and on the Eucharist.

Of the same school were the famous Mr. Thomas Gataker, and Mr. Jeremy Whitacre. The former, an eminent critic in the Greek language, published several works in that department of literature. There was a splendid edition of Mr. Gataker's works, published some time after his death, viz. in 1698, at Utrecht.—He was most celebrated for a critical work on the New Testament, which has been much admired. In this he was assisted by some of the assembly of divines, of whom he was one. He also wrote some of the lives in Dr. Fuller's *Abel Redivivus*<sup>b</sup>. But notice has been already taken of him under St. John's College. Mr. Jeremy Whitacre, also, was another puritan, distinguished both as a preacher and a writer, as was, afterwards, his son, Robert<sup>c</sup>. To these may be added Mr. Thomas Adams, author of a Comment on St. Peter's Second Epistle.

Dr. Fuller's List of learned Writers stops at Thomas Adams: he enumerates only six, and gives little more than their names; though, as he tells us himself<sup>d</sup>, this college was his mother for the last eight years in this Uni-

<sup>a</sup> Smyth's MS.

<sup>b</sup> Those of Peter Martyr, Bale, Whitgift, Ridley, William Whitacre, Parker, and others. *Fuller's Preface to the Abel Redivivus*.

<sup>c</sup> He should have been noticed under Emman. Coll. See Dr. Calamy's Account of Eject. Ministers, Vol. ii. p. 25.

<sup>d</sup> Hist. of Camb. p. 155.

versity. This consideration will justify my frequent appeals to his authority, in the early part of the history of this college; for when Fuller wrote, it had been founded only about 60 years.

Mr. W. Dugard was an eminent grammarian, author of *Rhetorices Compendium*, a Greek Grammar, and *Luciani Samosatensis Dialogorum Libri Duo*. He was master of Merchant Taylor's School, and died in 1662<sup>a</sup>.

Mr. Walter Montague, a devout popish author, wrote *Spiritualia*, being Pious Essays, and a Letter against Protestantism, and also a comedy, entitled *The Shepherd's Paradise*. He was the son of a noble family, and, probably, had he lived a little earlier, when Cardinal Pole ruled the church, (though but for a few years) he might have been an English bishop<sup>b</sup>: as it was, he became a French abbot, and died in 1669. Here, perhaps, we may add Mr. John Lewis, author of *Melchisedec's Antetype*, or the Scrutiny of the Mass<sup>c</sup>. Mr. Robert Smyth thinks he was the sequestered Vicar of Childwall, in Lancashire.

Among the protestant divines of this more early period of our college, may be mentioned Dr. John Pocklington,

<sup>a</sup> Smyth's MS.

<sup>b</sup> The Lord Montague was the ambassador (being one of three) sent to represent the Second Estate of the Nation, and to do homage to the Pope, on Mary's coming to the throne. Beccatelli's *Life of Cardinal Reginald Pole*, by Pye, p. 103.

<sup>c</sup> Every one acquainted with the Catholic Theology will see the connexion. Missa (the mass) *Incruentum Christianorum sacrificium, in quo Christi Corpus conficitur*. Qua notione vox hæc usurpata fere semper a Romana Ecclesia, ut observatum a Baronio Ann. 34. n. 60, et aliis. *Dufresne, Gloss. sub missa*.

canon of Windsor, first scholar here, afterwards fellow of Pembroke Hall; Robert Wensley, author of a *Form of sound Words*, to prove that the Church of England is most apostolical; Mr. Richard Hoggston, described by Mr. Robert Smyth as a learned Calvinist, and as writing, among other things, *Ichnographia Doctrinæ Justificationis, secundum Typum in Monte*, and some tracts against the Papists and Quakers; John Playfere, B. D. fellow, is described by the same as writing, *Appello Evangelium*, on the true Doctrine of Predestination, printed in 1652.

Of the ejected loyalists two were men of considerable learning: one was Dr. Samuel Ward, the master, of whom an account has been given under Christ's College; the other was Seth Ward, fellow, who had been Dr. Samuel Ward's servitor. We have already seen that Dr. Samuel Ward *had* been in the Presbyterian interest, and even nominated to be of the Assembly of Divines; and Anthony Wood and Mr. Walker say, it must not be concealed that he *had very much degenerated from his former principles, and even taken the engagement*<sup>a</sup>: and accordingly, when Mr. Greaves, the author of *Pyramodographia*, and many other learned works, was removed from the Savilian Professorship of Astronomy, at Oxford, Mr. Ward (Greaves himself employing all his interest in his favour) was appointed to succeed him<sup>b</sup>. In 1654 he proceeded D. D. at Oxford, and was there first elected president of Jesus College, and afterwards, in 1659, principal of Trinity, though, as Mr. Walker expresses it, "he was forced soon after to give it up to

<sup>a</sup> *Sufferings of the Clergy*, part ii. p. 159.

<sup>b</sup> *Ward's Lives of the Gresham Professors*, p. 146.

Dr. Potter, the right owner." However, after the Restoration, he rose to be Bishop of Exeter, and in 1669 was translated to Salisbury. It is comical enough to hear Mr. Walker, after having described the good bishop, as having taken the *engagement*, talk of his *keeping a watchful eye over the Dissenters in both his dioceses*<sup>a</sup>.

However, Dr. Seth Ward was allowed to be a man of genius and great learning, more particularly eminent as a mathematician and astronomer. There is an account of his writings in Wood's *Athenæ Oxonienses*<sup>b</sup>. He died in 1688; and there is a monument erected to his memory in his cathedral of Salisbury. There is also a distinct account of his life and writings by Dr. Pope.

Though there might be some Non-conformists, formerly of this college, ejected from their livings by the Bartholomew Act, it does not appear on the face of Dr. Calamy's Account of ejected Ministers, that any were removed from the college. *The one Mr. Minshull*, put in by the Parliament (as Mr. Walker calls him), in room of Dr. Samuel Ward, is mentioned by Dr. Fuller, "as the first master<sup>c</sup> bred in and chosen by the College, and

<sup>a</sup> Better described, in reference to his pliability of principle, by a thorough good churchman, thus—*Verum temporibus servire doctus, suiq. memor ab iisdem jam victoribus in Academia Oxoniensi Astronomiæ Professor Savilianus Constituitur, et Collegii Trinitatis itidem Præses. Idem postmodo temporibus mutatis obsequio facili se accomodavit, et anno 1661. Decanus, deinde Episcopus Exoniensis nominatur, ad Sarisburium translatus duodecimo Sept. 1667. Richardsoni edit. Godwin. de Præsul. Angl. p. 360.*

<sup>b</sup> The principal are, *De Cometis, Idea Trigonometriæ Demonstratæ, and Exercitatio in Hobbii Philosophiam.*

<sup>c</sup> The three first were put in by the foundress's executors. Fuller's *History of Cambridge*, p. 154.

much meriting thereof by his providence," but I know of nothing written by him. It does not appear that he was ejected at the Restoration. He was S. T. B. in 1643, D. D. in 1644, and died in 1686.

To proceed then to more miscellaneous subjects.

John Bramhall, Bishop of Derrie, in Ireland, is mentioned by Fuller, as having been educated here. He became, afterwards, Archbishop of Armagh, and primate of Ireland in 1660. He wrote much against the Papists and Quakers, and died in 1663. Sir Peter Pett, first scholar here, afterwards fellow of All Soul's, Oxford, was author of a Discourse on Trade, on Populousness and Trade since the Reformation, and another on Liberty of Conscience<sup>a</sup>.

Sir George Ent, M. D. an eminent physician, wrote *Animadversiones* on Dr. Thurston's, *Diatribes de Respirationis usu primario*. He was the particular friend and contemporary in the University of the famous Dr. Harvey, and edited his book, already mentioned, with a dedication to the President and Fellows of the College of Physicians. He died in 1663<sup>b</sup>.

<sup>a</sup> There is an account of him and his writings in Wood's *Athenæ*. Mr. Robert Smyth says, that Sir P. P. wrote also a Treatise on Scripture, which is not in Wood, and that Mr. Boyle took his plan from it on the same subject.—On what authority this is said, does not appear. There is no intimation of it either in Mr. Boyle's "Considerations touching the Style of the Holy Scripture," nor in his Dedication to the Earl of Orrery, nor yet in his Letter to Mr. P. P. A. G. F. I. whom I take to be Sir Peter Pett himself, attorney-general of Ireland. On the contrary, it seems, by Mr. Boyle's own account, that his Considerations were written, though in a somewhat rambling, yet in a very thoughtful independent manner.

<sup>b</sup> See vol. i. p. 209, of the present History.

Gilbert Clerke, fellow, and proctor in 1653, was a celebrated mathematician, and advocate of the Unitarian principles: in the former character, he wrote against Mr. Oughtred's *Clavis Mathematica*; in the latter, against Bishop Bull's *Defence of the Nicene Faith*. He died in 1696.

Sir Roger L'Estrange was editor of the *Public Intelligencer*, said to be the first English newspaper. This work communicated "the chief Transactions of, and Advertisements from, the three Nations—viz. England, Scotland, and Ireland, with the Proceedings in both Houses of Parliament; also Occurrences from Foreign Parts." It was published *by authority*<sup>a</sup>. Sir Roger, also, wrote various religious pieces, and translations from various languages. He was born in 1616, and lived to a great age, dying in 1704.

Mr. John Allen, fellow, was the great labourer and learned friend, mentioned by Mr. Whiston, as assisting him in what he called *Primitive Christianity revived*<sup>b</sup>.

Thomas Woolston, B. D. 1699, and fellow, was author of various treatises relating to Christ, and the Christian religion: first of a book entitled, the *Old Apology for the Truth of the Christian Religion, against the Jews and Gentiles revived*, which he professes to treat of in a *peculiar manner*, but in a way of *free and impartial inquiry*; a second, of the *exact Fitness of the Time*, in which Christ was manifested in the flesh: this was deli-

<sup>a</sup> "By virtue and authority of letters patent, granted by the late King Charles, confirmed by Act of Parliament, and also exemplified under the Great Seal of England." *Public Intelligencer*, from Monday, Apr. 23, to Apr. 30, 1660.

<sup>b</sup> *Memoirs of Dr. Samuel Clarke*, p. 31, 32.



vered as a public exercise in the college chapel, and, as he says, "heard with approbation, and is in some sort connected with the preceding discourse:" he calls it "a reviving of the primitive and apostolical doctrine:" a third, was his famous "Discourse on the Miracles of our Saviour," in different discourses, addressed to different bishops; and, at length, the Defence of his discourses, addressed to the Queen, and all, as he expresses it, in view of the present controversy of Infidels and Apostates. He was well acquainted with the Fathers, and maintained, that the miracles of Christ were not literal, but to be taken in an allegorical sense. He also wrote various other treatises, in a way that was considered ludicrously intentioned, and even hostile to Christianity; and, accordingly, occasioned much controversy with the clergy.

William Wollaston, Esq. who was admitted 18th January, 1674, A. M. 1681, scholar, was the learned author of the Religion of Nature delineated; first printed in 1722: but a piratical edition being printed, a correct edition was published in 1726. In 1709 he compiled Memoirs relating to himself and family<sup>a</sup>. As a sort of succedaneum to the Religion of Nature delineated, was published the Religion of Jesus delineated, by a different hand. It is remarkable, that Voltaire has confounded together Woolston and Wollaston. The latter died 1724.

Dr. Thomas Wilson, Bishop of Sodor and Man, was

<sup>a</sup> See Mr. Nichols's History of Leicestershire, last volume. There is a good portrait of Mr. W. in Sidney College Lodge. There is also another in Dr. Williams's Library, in Red Cross Street, which the Rev. Mr. Morgan, the librarian, says, was presented to the Library by one of Mr. Wollaston's family, with an intimation, that he died a Dissenter.

author of many tracts for the promotion of piety; particularly a short and plain Instruction to the better understanding of the Lord's Supper; and Dialogues for the Instruction of the Indians; but more particularly known for his edition of the New Testament, with Notes prefixed, with a Summary of the different editions. Bishop Wilson died 1755.

The next was a poetical writer, very young, and never matured, an unfortunate undergraduate; who, after banishing himself from college, died in London, oppressed with poverty and misfortunes, (like another Chatterton) though not by his own hands. He was preparing for the press a poetical version of Ovid's Epistles. His *poetical works* were published in 1728, 8vo. His *Abe-lard to Eloisa*, and his *Henry to Rosamond*, display a considerable talent for poetry.

Never was tale more lamentable told than in this volume: I cannot forbear copying a letter to a person, of whom he was soliciting charity, from the *Memoirs of his Life*, prefixed to his poetical works, printed in London 1728.

SIR,

IF you was ever touched with a sense of humanity, consider my condition; what I am, my proposals will inform you; what I have been, Sidney College can witness; but what I shall be, some few hours hence, I tremble to think. Spare my blushes. I have not enjoyed the common necessaries of life for these two days, and can hardly hold my pen, to subscribe myself

Your most humble servant,

W. PATTISON.

In the *Memoirs* is a most admirable letter from Mr. W. Harte, a young gentleman of St. Mary's Hall, Oxford, giving Pattison some rules for his intended translation of Ovid's *Epistles*.

Pattison having fallen into some imprudences, took his name out of the college books, to prevent expulsion. He was solicited to return, but was too proud to submit, and had grown too fond of the town.

What Pattison's imprudences were, I know not, and if I did, I would not publish them; for, to borrow the words of Mr. Harte, "May my own ill poetry never find favour, if I take any pleasure in disturbing the ashes of the dead."

Poor Pattison died of the small-pox, a little while after writing the above letter, aged 21. He was buried in the church-yard of St. Clement's Danes, in the Strand.

We have one or two other poetical writers, of this college, who should have been mentioned before, as being prior, in the order of time, to Mr. Pattison.

Mr. Charles Alleyn is represented by Mr. Smyth as an elegant historical poet, who died about 1640. Mr. Carter mentions him as author of the *Battles of Cressy and Poitiers*, and also of that of *Bosworth Field*, and the *History of Henry VII.* I have never seen them and therefore barely record them.

Thomas May, Esq. scholar, was author of the *History of Henry II. in Verse*, and of the *Civil Wars in England*, in *Prose*. He also published a *Translation of Virgil's Georgics*, with *Notes*, in 1622; but his best known work is a *Translation of Lucan's Pharsalia*, with *Notes*, printed in 1633.

Mr. May also wrote three tragedies and two comedies,

the *Heir and Old Couple*<sup>a</sup>. He was candidate for the place of poet-laureat, against the author of *Gondibert*, Sir William D'Avenant, though he lost it. Becoming afterwards a republican, he was appointed Annalist to the Parliament, but died soon after in 1650. He was son and heir to Sir Thomas May, of Mayfield, Sussex.

Mr. May also published a *Continuation of the Subject of Lucan's Historical Poem*, with Notes, which is dedicated, in a well-written style, to Charles I.

Great allowances must be made for the structure of Mr. May's rhimed verse, in reference to the time in which he wrote, and the translator comes with disadvantage after the poet, whose verse is very elegant and harmonious. But he was a man of learning: his *Heir* is a good comedy; and his *Translation of Lucan* has prefixed to it a few fine complimentary lines by Ben Jonson.

Several men, eminent by rank, though not by publications, might be mentioned, who were educated here; such as Edward Montague, Earl of Manchester, chancellor of the University<sup>b</sup>, brother to the Mr. Walter Montague, the Catholic, already noticed; and other Montagues of the same family, particularly William Montague, Lord Chief Baron of the Exchequer; Sir Charles North, eldest son of Dudley Lord North; and Sir Robert Atkins, Chief Baron of the Exchequer, who died 1709, father of Sir Robert Atkins, the well-known author of the *Ancient and Present State of Gloucester-*

<sup>a</sup> The comedies are in Dodsley's *Collection of Old Plays*, vol. 7.

<sup>b</sup> Voted out by Parliament, Nov. 27, 1651, and the order read in Convocation, Dec. 2. He was son of Henry, first Earl of Manchester. Another Earl of Manchester, 60th chancellor, was displaced by Charles. He died in 1671.

shire; and Oliver Cromwell, Protector, of whom there is in the Master's Lodge, a fine original portrait, reckoned the principal curiosity in this college. There is a medalion of him, taken, if I mistake not, from this *living picture*, for which the late Empress of Russia offered 500l. It was the property of the late Dr. Andrew Gifford, of the Museum, and is now in the museum and library left by him to the Baptist Academy at Bristol. Cromwell was born in the county of Huntingdon, and in the register of St. Ives, in that county, his name stands as a churchwarden. He was admitted fellow-commoner here 23d April, 1616. In 1628 he represented the town of Cambridge, and some years after took violent possession of it for the Parliament.

So much for our learned and eminent men; and it cannot but have struck our readers, that there have been two or three of the stoutest royalists, and two or three of the stoutest republicans in the country, of this college.

Every college has not many striking curiosities: this we have seen has some.

The entrance to Sidney is by a good Doric portico: the first court is a neat little brick building, but with nothing in it remarkable; in the second court is the chapel, with an agreeable interior: a few years since, it was rebuilt; and a new direction given to it, to make the court more uniform, Dr. Elliston, a late master, reviving the ancient character of the ecclesiastic, superintending and directing the building, according to his own taste. Over the altar-piece is a Venetian painting, by Pittoni, representing the Virgin Mary with her infant Son, reclining on loose straw: it has been somewhat damaged, but is still to be admired for its design and colouring.

Here is a good garden, an admirable bowling-green, a beautiful summer-house, at the back of which is a walk, agreeably winding, with variety of trees and shrubs intertwining, and forming, the whole length, a fine canopy over head; with nothing but singing, and fragrance, and seclusion; a delightful summer retreat; the sweetest lover's or poet's walk, perhaps, in the University. So our traveller is left to his own meditation.

Having never looked into the library of this college but once, and then very rapidly, I was in danger of overlooking it. So I just whisper to my traveller, that the Library is a small neat-built room, corresponding to the other parts of the college. It communicates with the Master's Lodge, and has in it, I understand, some good printed books, and a few MSS. So I leave my traveller again to his meditations.

P. S. I have omitted one of the best classical scholars of this college, Thomas Twining, A. M. 1763. He published a Translation of Aristotle's Treatise on Poetry, with Notes on the Translation and on the Original, and Two Dissertations on Poetical and Musical Imitation; all of which (together with his Preface) discover equal sagacity, erudition, and taste. It was published in 1789. I was mistaken as to Mr. T.'s college, and thought he had already been mentioned.

## DOWNING COLLEGE.

**NOW** we are approaching the *very* last, though not the *very* least of the family of our Alma Mater: For Downing, it appears, aspires to be great among her daughters.

From the manner in which the last chapter was worded, our readers would conclude that we intended to close with it; and, indeed, so it was intended: but from information just received, that the artist had provided a plate for this college, it becomes necessary to furnish a history. A few materials for it, indeed, had been prepared; but the work had so grown upon our hands, that in consulting brevity, it seemed expedient to reserve those materials, with other appendices, for some future opportunity.

Sed non fata sinunt.

The founder, then, of this college was Sir George Downing, of Gamlingay, in Bedfordshire, of an ancient family, that first settled in the county of Essex, where Geffry Downing had an estate at Poles Beldham in that county. His ancestor, Dr. Calybut Downing, was competitor for the wardenship of All Soul's College, Oxford (which, however, was obtained by Dr. Gil-



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ASTOR LENOX  
TILDEN FOUNDATION

bert Sheldon), and wrote in justification of episcopacy, and on other subjects, and died in 1644. Sir George, his son, was of note in Oliver's days, being sent by him as resident to the States General of Holland: but after the Restoration, becoming equally zealous in the royal cause, as he had been before in the Parliament's, he was elected burgess for Morpeth, in Northumberland, to serve in the parliament of 1660. In 1661 he was sent envoy extraordinary into Holland, and on his return made secretary to the treasury, and one of his majesty's commissioners of the customs. He bought an estate at Hatley, in the county of Cambridge, and (being then only a knight) was created a baronet, July 1, in 1663, Car. II. 15. Of him was born Sir George Downing, who married Lady Catharine, eldest daughter of James Earl of Salisbury, by whom he had issue, George, our present founder.

Our Sir George Downing, then, was member of parliament for Dunwich, in Suffolk, which borough he represented in three parliaments, 1710<sup>a</sup>, 1713, and 1727: in other respects, he seems to have lived as a private gentleman. He married the daughter of Sir William Forrester, knight, of Shropshire, and died without issue, in 1747.

What further relates to Sir George Downing will be connected with his foundation, and what to his college, must be summed up in few words; for of a college which they are only now building, and in which as yet there are no students, much could not well be said. The will of the founder is dated 1717, in which he leaves considerable estates in Cambridgeshire, Bedfordshire, and

<sup>a</sup> Collins's Baronetage.

Suffolk, to his nearest relations, who were his first cousins, and their issue. If at their death they had no issue, he then left those estates in trust, for the purpose of building a college, which, under approbation of the Archbishops of Canterbury and York, and the Masters of St. John's and Clare Hall, was to be built at Cambridge, and to bear his name. His estates so bequeathed, amount now to near 6000l. a year.

This matter had been the subject of great litigation; but on Friday, June 17, 1768, the Lord Chancellor, assisted by the Master of the Rolls, and the Chief Justice of the Court of Common Pleas, unanimously pronounced the validity of the will, and the assignment of the estates for the foundation of a college, at Cambridge.

It is not necessary to give a detail of particulars; suffice it to say, the great seal was affixed to the charter for its incorporation by the Lord Chancellor Loughborough, on the 22d September, 1800.

This House differs, in some respects, from the other colleges. It consists of a master, a professor of the laws of England, and one of medicine<sup>a</sup>, together with sixteen fellows and six scholars, with 50l. a year, to last only for four years. The master is to be chosen by the four gentlemen of the University mentioned above; but always from among those who, either are or were, professors or fellows of this college. These rules are to be observed after the completion of the college, and have been thus far attended to.

The professors must be chosen according to certain rules and description of character given in the charter, from the colleges of Cambridge or Oxford; and a gen-

<sup>a</sup> And, also, two chaplains and a librarian.

tleman of a Scotch university may also be chosen to be a professor of medicine: scholars and fellows are to be chosen, and lectures given, as in the other colleges, when the house is completed.

Professors are to give their lectures, not as the old college professors, merely to the members of the college, but to the University at large, on receiving the proper terms for admission.

With respect to the fellows, it is provided, that two only shall be in holy orders; of the others it is required, that at a certain period fixed by the charter, they either become barristers of law, or doctors of physic.

The mastership and professorships are for life, and possessed of the same privileges as other establishments of the kind in the University: the fellowships are resigned by marriage, or, at all events, at the end of twelve years, unless they have a licence to hold them longer.

The master's lodge, and the residence of the professor of medicine are almost finished; and it will be evident to every one, by the present beginning, that the intention is to make a most magnificent building. It will consist of one large stone-faced quadrangle, more spacious than that of Trinity College; the south side will be 500 feet long. It will be composed of the Keton stone. The master's lodge is an elegant specimen of the Ionic order: the entrance of the college will be of the Doric; and these two orders will run through the whole quadrangle.

On the foundation day, 18th May, 1807, a sermon was preached on the occasion, and a procession made to the Senate House, where a Latin oration was delivered by one of the fellows: then followed the ceremony of laying the first stone, and of pronouncing the benediction.

The following inscription on the brass plate, upon the foundation-stone, it may, perhaps, not be improper to introduce.

COLLEGIUM. DOWNINGENSE  
 IN. ACADEMIA. CANTABRIGIÆ  
 GEORGIUS. DOWNING. DE. GAMLINGAY  
 IN. EODEM. COMITATU. BARONETTUS  
 TESTAMENTO. DESIGNAVIT  
 OPIBUSQVE. MUNIFICIE. INSTRUXIT  
 ANNO. SALVTIS. M.DCC.XVII.  
 REGIA. TANDEM. CHARTA. STABILIVIT  
 GEORGIUS. TERTIUS. OPTIMUS. PRINCEPS  
 ANNO. M.DCCC.  
 HÆC. VERO ÆDIFICII. PRIMORDIA  
 MAGISTER. PROFESSORES. ET. SOCII  
 POSVERUNT  
 QVOD. AD. RELIGIONIS. CVLTVM  
 IVRIS. ANGLICANI. ET. MEDICINÆ. SCIËNTIAM  
 ET. AD. RECTAM. IUVVENTVTIS. INGENVÆ  
 DISCIPLINAM. PROMOVENDAM  
 FELICITER. EVENIAT.

That is—

Sir George Downing, of Gamlingay, in the county of Cambridge, Baronet, designated by will, Downing College, and munificently endowed it with revenues in the year of our redemption 1717. George III. the best of princes, confirmed it, by royal charter, in the year 1800. The professors and fellows erected this beginning of the edifice; and may it have a happy effect on the cultivation of religion, of the English law, and the science of medicine, and in promoting the true discipline of ingenuous youth.

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The Lord Chancellor, in giving his opinion, said, that the estate could not be applied to any other purpose, than

the founding of a college; and that it must be called Downing College; but that, in other respects, it was in the power of the trustees, who should be appointed under the direction of that court, to model and frame the college, and the statutes of it, in what method they should think fit; provided that method was but agreeable to the nature of a college, and to the regulations of a university; and provided too great emolument was not given to the master and fellows, nor improper persons permitted to partake of it.

Such, then, is the sketch of Downing College.—A writer, aiming to meet the objection urged against *the Literary Fund*<sup>a</sup>, That it tends to increase the number of supernumerary, necessitous authors, throws the weight of the objection back on our Universities, which, he says, sends literary men into the world, who find no proper place in society; and, that the aim of the Literary Fund is but to remedy the evils which other foundations have created. Mandeville seems to oppose the whole theory of literary charities; and, at the time the subject of Downing College was under discussion, it was observed, we had colleges enough for the purposes of *Charity*; and a wish was expressed, that if any more colleges were founded, they would be improvements on the old foundations<sup>b</sup>.

Let the opinions of objectors have as much or as little weight with the reader as he chooses; but let objectors themselves consider the institution just described as an actual attempt at some improvements on our old colleges:

<sup>a</sup> See the Claims of Literature.

<sup>b</sup> Gentleman's Magazine for June 1764. .

such it really is. Whether these improvements go far enough, or too far, belongs not to this place; my business being to describe what our colleges are, not what they should be.

The institution, it is true, has not met all the wishes of complainers against old institutions: but there appears something of an effort to meet them half way. Some may, indeed, think (there being, as yet, no livings) that sufficient inducements will not be held out to the sons of the church; some, that this circumstance will prevent too many hangers-on for preferment: at all events, this college will not be overstocked with clerics; room will be made for a quick succession to fellowships; both fellows and professors will be effective members; and, being all of some profession, they will, by a timely prudence, be able to find their proper places in the world: the lectures of the professors will not, like the old *college professorships*, (most of which are now mere sinecures, and scarcely known to exist) be confined to the college; but thrown open to the University. These are evidently attempts at improvement, and, even in the judgment of complainers themselves, will do credit to the memory of those who planned them.

As to the founder—It does not appear, on the face of the business, that he immediately falls under the censure of Mandeville, who reckons among the wicked and mean such as found colleges, or add riches to those already rich, to the exclusion of relatives, and the extinction of the dearer charities of life. We see him first regarding his relations, though even distant as second cousins, and all their issue. The founding and endowing of a college is a *dernier resort*; a course of prudence, or a pro-

cess of expedience. What other inducements might be lodged in his breast,—whether respect for literature, a feeling of public spirit, or the scintillations of secret ambition, this we do not know, and, perhaps, no one can tell; and therefore, in conclusion, though we protestants do not say masses for the souls of founders and benefactors, nor place them in the calendars of our saints, nor even hang a solitary prayer round their portraits—

*Diu<sup>a</sup> par sa grace ait mercy de SON AME.*

AMEN.

knowing, “that as the tree falls, so it lies,”—still the University, no doubt, will pay Sir George Downing the due honour of a founder, his College find pleasure in recording their obligations, and his own provisions, in the regular course of events, prevent his name from being soon forgotten.

\* After the orthography of the MS.—The text alludes (according to the usual prayer for the soul) to the line under the beautiful original portrait of Henry V. in the famous illuminated MS. in Bene't College Library. See Mr. Tyson's account of it.



## APPENDIX.

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**T**O attempt what it is impossible to execute, is a madness; and to profess that, wherein both our conscience and our reader's must have borne their testimony against the falsehood, would have been something worse. In the preceding History, then, there was no aim at a complete account of all our learned men; and to acknowledge it defective, where it does not profess to be perfect, will be no derogation to it.

To speak the truth, many wilful omissions have been made. These pages, both for time and for limits, were put under restraint. Much has been sacrificed to brevity; something to an after-attempt; and not a little in obedience to a voice, to which many a greater literary undertaking has been obliged to yield<sup>a</sup>.

Two or three names, however, that stole away through unguardedness, from my memory, shall be supplied,—being intended for insertion.

John Godwin, A. M. barely mentioned under Queen's, claims a more particular notice. He was a politician and divine of his own school. He wrote on the Imprudence of fighting against God, and in Vindication of the Execution of Cha. I. He was a puritan, but propagated the Arminian doctrines, with great zeal, among the Calvinists.

<sup>a</sup> Plura Meditanti aurem vellit Operarum festinatio; quæ etiam fortasse non pauca reliquerit Lectoribus excusanda: quibus si hæc qualiacunq. arridere viderimus; et alia post hæc hujusmodi, si non potiora, majori saltem cura, in lucem producenda, speramus. *Rerum Angl. Script. Tom. i. Lectori.*

Though a republican, he was ejected from his living by the Parliament; and though strict for communion, he was strenuous against the Baptists. To say the least, he was the most determined controversialist, if not the most voluminous writer, of his age<sup>a</sup>. The principal of his works are, *Redemption redeemed*, folio; a treatise on Justification, 4to. *Cata-baptism*, a treatise, on Infant Baptism, 4to. with 4tos. 8vos. and pamphlets in abundance. He died in 1665, aged 72.

*T. Doolittle*, fellow, A. M. of Pembroke Hall, did a great deal: he was an active tutor, and a ready writer, a zealous, practical preacher, and great catechist. He was a Calvinist, and author of various theological tracts; of which the most considerable are, one, on the Sacrament of the Lord's Supper; another, on the Sufferings of Christ. He was ejected, after the Restoration, from the living of St. Alphage, in London.

Arthur Jackson, A. M. of Trinity, was author of 4 volumes of *Annotations on the Bible*. Samuel Ogden, A. B. of Christ's, was an eminent scholar, and wrote on the separate Existence of the Soul, and on Justification. Samuel Shaw, A. M. of St. John's, an eminent schoolmaster of the Free-school in Ashby de la Zouch, Leicestershire, wrote *Sermons*, *Meditations*, and two *Comedies*, that used to be acted by his scholars. He died 1695. Samuel Clark, A. M. fellow of Pembroke Hall, wrote *Annotations on the Bible*, with various other works on the Bible.—All these were puritans, ejected from their several livings, after the Restoration.

John Milner, B. D. by royal mandate; fellow of St. John's<sup>b</sup>, a learned nonjuring clergyman, wrote a *Col-*

<sup>a</sup> A very particular account of him may be seen in Wilson's *History of Dissenting Churches*.

<sup>b</sup> Mr. R. Smyth's MS.

lection of the Church History of Palestine, from Christ to the Time of Dioclesian, and a Defence of Archbishop Usher. He held the vicarage of Leeds, in Yorkshire, but refusing to take the oath to King William, he was obliged to resign it. Mr. Manning, of Queen's, was distinguished as a Saxon scholar, and published an edition of Lye's Saxon Dictionary. As a divine, though respectable, he was not very orthodox, and was one of the petitioners for relief, in the case of Subscription to the 39 Articles.

Dr. Erasmus Darwin, (M. B. St. John's, 1755) was an eminent physician, and an admired, though rather too fine, a poet. He wrote *The Botanic Garden*, a Poem, in two parts, containing, in polished rhimed verse, (Part 1), *The Economy of Vegetation*, (Part 2), *The Loves of the Plants*, with *Philosophical Notes*, according to the Sexual System of Linnæus; and the *Shrine of Nature*, a Philosophical Poem. He also wrote a philosophical work, in prose, entitled *Zoonomia*, and a *Plan for a Lady's Boarding School*. A Critique was published on the *Zoonomia*, by Dr. Brown, professor of moral philosophy in the University of Edinburgh, and his Life has been written by Miss Seward.

G. Atwood, F. R. S. A. M. 1772, of Trinity, a distinguished mathematician, wrote a *Treatise on Rectilinear Motion and Rotation of Bodies*, with a *Dissertation on the Structure of Arches*: and in Mr. Lunn's Catalogue for 1809 were advertised 3 folio and 5 quarto volumes in MS. of his *Extracts and Original Remarks on the different Branches of the Mathematics*.

Joseph Milner, A. M. 1773, of Catharine Hall, was an eminent schoolmaster and divine, of Hull, in Yorkshire, author of several volumes of *Sermons*, and *Theo-*

logical Tracts, and also of an Ecclesiastical History, more particularly in reference to what are called by some divines the Doctrines of Grace. It is grounded on the principles of Mr. John Newton's Ecclesiastical History of the Three first Centuries; and has been continued since Mr. Joseph Milner's death, by his brother, Dr. Isaac Milner, the Dean of Carlisle.

John Venn, A. M. Sidney Coll. 1786, rector of Clapham, Surry, was an admired preacher of the same principles, son of Mr. Henry Venn, already mentioned as author of, the Complete Duty of Man. Mr. V. jun. died in 1713, at which time was announced the intention of publishing 2 volumes of his Sermons. He wrote a variety of theological Essays, in a periodical work called, The Christian Observer.

Amos Simon Cottle, A. B. 1799, of Magdalen, translated *Icelandic Poetry*, or the Edda of Sæmund, into English Verse, 1797. Sæmund was born in 1056. His singular Odes, called the Edda, relate to the Traditionary Mythology of the Northern Nations. Whether these Odes were written originally in the Icelandic language, and translated afterwards into Latin, (there being different opinions on the subject) the great antiquity of the opinions, and of the Odes themselves, is undisputed. Mr. Cottle's is a translation from the Latin, but the only one we have in English verse, and it is flowing and easy. Prefixed to the work is a Dissertation on the Northern Mythology<sup>a</sup>, and some affectionate lines addressed to the Translator by his friend, the present Poet-Laureat.

<sup>a</sup> Verstegan (*Restitution of decayed Intelligence*, 1634) maintains, that the Grecian and Northern Mythology have no relation to each other; Mr. Cottle the contrary opinion, that there is a striking similarity between them.

**Rich. Gough, Esq. Bene't College, scholar, 1752, was author of British Topography, and Sepulchral Monuments, and editor of Camden's Britannia. Of this learned and most industrious antiquary, and his writings, a complete account may be seen in Nichols's Literary Anecdotes of the XVIIIth Century, Vol. VI. Mr. Gough took no degree.**

**Professor Nicholas Saunderson, a great mathematician, of Christ's, was Lucasian Professor 1711, an extraordinary instance of genius and industry; for he was blind from his infancy. His Elements of Algebra, two volumes 4to. were published in 1740, and of its SELECT PARTS, many editions have been published.**

**Sir W. Browne, first of Peter House, then of Queen's, published a Translation of Dr. Gregory's Catoptrics and Dioptrics, and Opuscula, &c. for numerous were his poetical squibs. He was a zealous Whig; and his following neat lines are well known.**

The King to Cambridge sent a troop of horse,  
For Tories know no argument but force:  
With equal skill to Cambridge books he sent;  
For Whigs allow no force, but argument.

**Sir W. bequeathed three gold medals, to be given yearly to three undergraduates; one for the best Greek Ode, after the manner of Sappho; another for the best Latin Ode, in the manner of Horace; a third for the best Greek and Latin Epigrams, in imitation of the Anthologia and Martial. He took the degree of M. D. at Cambridge, 1721.**

THE END.



1844

1844



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